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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., October 2, 1924

NEW SERIES
VOLUME XXVI, No. 40

Pastor J. G. Lott of Water Valley held a meeting at the nearby Live Oak Church and 46 were received to membership, most of them by baptism.

Dr. W. F. Powell will assist Pastor J. D. Franks in a meeting at First Church, Columbus, beginning second Sunday in November. Sorry this will keep some of them from the State Convention.

No sooner said than done: Brother A. H. Dale of Hebron Church says any church can get one new subscriber to the Record as Dr. Gunter suggested, and he did it. He thinks no church is orthodox that does not.

A Bible Institute will be held at Line Creek Church, Scott County, October 6-9. The subjects for discussion are devotional, practical, informational and inspirational. The speakers are many and able, including Brethren D. W. Moulder, R. L. Wallace, W. A. Sullivan, J. H. Winstead, Prof. Rushing, John Robertson, J. A. Palmer, W. J. Hudson, J. C. Richardson, H. O. French, J. L. Boyd, A. L. Lindsey, G. S. Weir, Wayne Alliston, W. H. Bradshaw, and Mrs. W. D. Cook.

Pastor Earl Brooks was kind enough to take the editor out from Holly Springs to Slayden, fourteen miles away, where the Marshall County Association met. The equinox was good to us for the weather could not be improved on, and the Baptist folks that gathered there were just as good as the weather. It is surprising that cutting down the geographical bounds of the association does not seem to reduce the attendance. The house was full. It is a good house, built during the pastorate of Pastor H. B. Russum, who with his good wife still lives among these people by whom they are beloved and honored. There are fourteen churches in the association. The letters from the churches were read, from which we gathered that something over \$2,000 had been given to the Campaign during the past year and some of the churches had had great revivals. Three churches have the Baptist Record going into every home, any one of which gave more to the Campaign than all the churches which did not have the paper going into every home. Something for the pastors and others to think about. Brother E. L. Wesson, the former moderator, is in Florida, so the brethren laid hands on Dr. Powell B. Trotter of Byhalia, as he knew how to fill the office. Brother Boyd Watkins was retained as clerk and Brother Harris as treasurer. The appointee for the associational sermon being absent the editor was requisitioned and did about as usual. In the afternoon Miss Lackey was given the opportunity to explain the nature of the women's work, the meeting of the Women's Association having been held some two months ago. Mrs. Hastings is the leader of the W. M. U. in the association and a splendid report was made of the year's work. Dr. Sandusky spoke of the men's colleges and Mrs. Young reported on the women's colleges. This association has not many resident pastors but some of the laymen are doing valiant service. They can take charge of a meeting and witness for the Lord faithfully and intelligently. With Dr. Sandusky we were permitted to see into the new church at Holly Springs, which is a great plant and a true monument of their devotion to the work of Christ.

SAVE THE DATE—OCTOBER 19-26 Children's Week

Write the Elementary Department, Baptist Sunday School Board, Nashville, Tenn., for "Talking Point Leaflets".

Write your county Dependable Worker for literature or Miss Minnie Brown, Jackson, care Sunday School Department.

Convention for Elementary Workers

Officers and teachers are invited to attend the Elementary Conference in Louisville, Ky., December 2-3-4. This is a regional meeting under the auspices of the Elementary Department of the Baptist Sunday School Board. Conferences, Story telling, Observation periods, Demonstrations, Exhibits, will fill the time. These will be under the directions of such well known leaders as Misses Williams, Frost and Letherwood and Mesdames Shumate, Creasman, Wood and Gerald. Write the Elementary Department of the Baptist Sunday School Board, Nashville, or to the Sunday School Department of Kentucky State Board, 205 E. Chestnut St., Louisville, Ky., for program and information.

Two new workers have been added to our Elementary forces at Nashville. Miss Willie Jean Stewart will be Elementary Writer, giving her time especially to Uniform Lessons. Teachers using these lessons will do well to write her, if you have problems to solve.

Mrs. Anna Shumate will be Miss Forbes' assistant, giving her time to Parent-Teachers' Association, Cradle Roll and Beginners' Work.

We regret to learn that Pastor J. L. Robinson has accepted the call to Cullman, Ala., and resigns at Pontotoc. He has greatly endeared himself to the Baptist people in Mississippi during his stay at Pontotoc and Newton.

Sunday was the day for installing all new officials in the Second Baptist Church in Jackson. There were something like a hundred at the front, deacons, Sunday School officers and those from the B. Y. P. U. and W. M. U. It was a great occasion in recognition of the value of leadership and service. The new deacons are Brethren J. M. Dear, Oscar Everett, Nelson Webb and V. L. Robbins. The church begins the new year's work with a large, live congregation and a great purpose to serve.

The serious illness of Brother R. L. Bunyard prevented his attendance at the Centennial Celebration at Damascus Church, much to the regret of these people who remember him as their former pastor. Brother Bryan Simmons preached a great sermon on The Value of a Church. He spoke of its value commercially, socially, morally, educationally and as an evangelizing agency. Brother J. G. Gilmore read a most interesting and informing history of the church, which will be published by request. The editor undertook to substitute for Brother Bunyard. The house was filled to overflowing and there was a great dinner spread on the tables and under the trees. Brother C. I. Allen and Brother R. W. Bryant were called out for some personal testimonies. There were four people present who were there when the present building was dedicated 66 years ago. The singing was good and the people were happy.

Coker College of Hartsville, S. C., opened with a 20 per cent increase in number of new students. Nine states are represented in the student body.

Mr. M. P. L. Berry recently discontinued his advertisement of Hillman College because he said all his rooms were full. That's the way to fill them. Put an advertisement in the Record.

When we see in some of the other papers the opinion expressed by an appreciative reader that said paper is the best in the world, we just know the brother doesn't take The Baptist Record. We are sorry.

Mrs. H. K. Austin, now of Vicksburg, says that she has been reading the Baptist Record from the year one of the paper, that she never destroys one or uses it for wrapping paper but always passes it on for somebody else to read.

Mr. James Lackey and Miss Marie Dexter were married in Brooklyn last week. Mr. Lackey taught in Mississippi College, in the Department of Biology two years ago. He is a nephew of our Miss Margaret. He and his bride are in Columbia University in New York City.

The Harding Memorial Association, incorporated in Ohio, is raising money from voluntary contributors throughout the United States for the purpose of building at Marion, Ohio, President Harding's old home, a suitable mausoleum in which his body will rest, also to preserve his residence as a historic shrine, and to endow a chair of Diplomacy and Functions of Government in some university. The State Chairman in Mississippi is Judge J. Morgan Stevens. Mr. W. L. Rice serves for Hinds County. Any one wishing to contribute may write to either of these gentlemen at Jackson, the latter at 623 N. Congress Street.

Arriving at the Yalobusha County Association on the second day we heard reports of the great crowds and the helpful meeting of the first day. We understood how it could be when we saw such pastors as Lott of Water Valley, Breland of Coffeeville, Spencer of Oakland, H. L. Johnson, Pastors Hendricks, Smith and others. Then there were such laymen as Moderator Denley, Clerk Gooch and so on. Brother Hewlett had preached the night before and spoke today on the 1925 program. A good report was read of the women's meeting previously held, and it was later decided to turn the association over to them for the consideration of their work for a sufficient time hereafter. Pastor Lott is the organizer for the association and read the report on the campaign. It is planned to organize all the forces in the churches for the winding up of the 75 Million Campaign and putting on the new program the last of November. The writer was given the eleven o'clock hour for an address on the denominational work and can say that if these people do as well as they listen, the campaign will be well concluded. About half of the churches in the association reported nothing contributed to the Campaign, but this was due in some places to negligence in reporting what had actually been done, and the way was left open for their report to come in later to the clerk. Pine Grove Church was heartily thanked for their abundant and hospitable entertainment.

THE 1925 PROGRAM FOR SOUTHERN BAPTISTS

"Second, that in this and future campaigns, chief emphasis shall be placed upon the need for permanency in our financial plans through the Bible principles of stewardship and tithing."

This is the second and probably the most fundamental and important recommendation made by our Committee.

It is quite evident that there is wide-spread dissatisfaction in our brotherhood over the older methods of an annual high-pressure, "whoop-em-up" campaign. This dissatisfaction is due to the defeats to which we have often been subjected because of depending upon the last minute and high-pressure to get funds for the Lord's work.

All have recognized, therefore, the importance of what this article recommends, namely: "The Need for Permanency in Our Financial Plans." All have recognized, also, that this can be secured only upon a Scriptural basis. And that the Scriptural plan is through stewardship and tithing, none will gainsay.

All Are Christ's Bondslaves

Christians are not their own. They are bought with a price. They are bond servants of the Lord Jesus Christ, and owning them, naturally and necessarily He owns all their possessions. Their lives, their time, their talents, their money, are all His. To Him they shall be called upon to give an account of their stewardship. For every hour of time, for every power of personality, for every penny of money that a Christian has, has had or ever will have, he shall answer to God for the way in which he has used it. This solemn thought is taught throughout the Scriptures. This is stewardship.

The story of the wise steward in Luke 16 is perhaps the most concentrated Scriptural teaching on this subject. God is the owner, man is the steward. Man may so use his money in the feeding of orphans, the education of poor boys and girls and taking care of old preachers and the sending of missionaries, as to lay up treasure in heaven, where those who have benefited by his benevolences will warmly welcome him into the eternal tabernacle; while the money he accumulated has long since failed. These are some of the teachings of Luke 16.

And tithing, too, is more and more rapidly becoming recognized by our people as the Bible method of financing the Kingdom. Malachi 3:10 and 1 Cor. 16:2 sum up and outline the whole Bible teaching on this subject.

Tithing is Key to Kingdom Support

If our preachers would proclaim, and our teachers teach this doctrine of tithing until our people everywhere believed and accepted it, then there would be just what God said there would be, "Meat in my house" in great abundance and all of Christ's causes would be generously taken care of.

Mr. Roger W. Babson, the great political economist, estimates that one-tenth of the income of the Christians of America would be four billion dollars annually. And Mr. E. P. Aldredge, our great Southern Baptist statistician, estimates that one-tenth of the income of Southern Baptists for one year would be \$218,429,250.00.

Malachi 3:10 says, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The word "Bring" needs to be written in letters large in all of our churches. It does not say get money by having bazaars and suppers and oyster stews and folderols, etc. Such methods of money raising have too long discredited Christ and His churches, dishonored God's name and mixed up the world, the flesh and the devil with His work. Neither does it say, "send committees out to collect the money."

It says plainly, imploringly, beseechingly, emphatically, "Bring." There is a reason.

God does not want our money half so much as He wants our hearts. And God does not need

our money half as much as we need His blessing. In the long ago, He told His people that if He were hungry He would not call on them. He wants first of all our heart and life devotion. The Corinthian saints pleased Him much in that they first gave their own selves to the Lord.

What God wants is that His people shall come into the courts of His house on every Lord's Day to praise, to pray and to pay.

Whole Tithe Should Be Brought

The Scripture says also, "Bring all the tithe." One who keeps back part of the tithe is a thief and a robber. God says so. The tithe is one-tenth of one's net income. Whatever it costs to produce that income may be charged out as expenses, but personal expenses may not be charged out. Gifts to poor kin folks may not be counted a part of the tithe.

One of the most important Scriptural sayings is "Bring all the tithe into the store-house." The storehouse today is the church treasury. Gifts made outside of that may not be Scripturally counted as a part of the tithe.

Our greatest danger and difficulty today is the multiplicity of calls that come from outside our regular church work for gifts. Many of them are worthy and they make a strong appeal, but unquestionably there must be a stopping place somewhere or else our church treasuries and our denominational enterprises will be more and more drained dry.

By the time many of our people make their gifts to the local charities, Community Chests, general benevolences and world-wide humanitarian causes which are constantly clamoring for their money they have exhausted their resources and have little left for the Church of Christ.

God forbid that one word from me or one of my brethren should ever stop up any fountain of charity. All that I desire to do is to divert my people's charities into the proper channels or rather to prevent them from being diverted from the proper Scriptural course, namely, the church.

There are many who can give and do give far beyond one-tenth of their income. I take it that when one-tenth is given into the church treasury that one is then at liberty to make offerings over and above that tenth as liberally and as largely as he will to any cause that may appeal to his benevolent heart.

Church is Proper Medium

But there is no need for one, who desires to be of the largest possible service to his fellowmen, to go beyond his church in giving any part of his tithe. A dollar in his church treasury will go further and serve wider than one placed in any other institution in the world. Every other institution is limited in its service. Athletic clubs can serve only the bodies. The Y. M. C. A. serves only young men. The Red Cross serves only in a physical way. All other institutions are limited to age, class and color, but our churches through their denominational program serve every age, class, and need of humanity. They feed and clothe the bodies of the hungry orphans and old preachers; they educate the mind of our youth; and send the Gospel of God's saving grace to every class of people in the whole world.

God's two-fold purpose in asking that the whole tithe be brought into his storehouse, is to "prove me herewith" and "that there may be meat in mine house." "To God be glory in the church." Giving outside the church may or may not glorify God. Giving in the church certainly will. It is doubtful, also, whether gifts outside of the church will ever be the ground of a claim for reward, but we know gifts in the church will have such claim.

The New Testament Scriptures tell us:

When—"The first day of the week."

Who—"Everyone of you."

What—"Lay by in store."

How—"As the Lord has prospered you."

Why—"That there may be no high-pressure collection at the end."

When all of our people adopt this recommendation of our Committee, then all of our financial troubles will be over.

TEACHING EVOLUTION No. 2

It is a fact that the acceptance of Evolution leads to infidelity. I base this statement on testimony. Prof. Leuba of Bryn Mawr sent out a questionnaire to over five thousand scientists, and from answers he stated that over half of them do not believe in a personal God, nor in the existence of the soul after death. He further states that he questioned students from nine colleges and that 15% of the Freshmen had given up the Christian religion, 30% of the Juniors and 45% of the graduates. This increase in infidelity in the higher classes speaks for itself, and confirms the claim that the acceptance of evolution leads to infidelity. I wish to add the testimony of two others. Hon. W. J. Bryan states: "During the last half century, the Darwinian doctrine has been the means of shaking the faith of millions." Dr. J. W. Porter says: "There is an abundant evidence that the teaching of these text books is unsettling the faith of thousands of students." It could not be otherwise if all the forms of life both physical and spiritual are an evolution from protoplasm up to man. Then it can't be true that God created man in His Own image, that He breathed into his nostrils and man became a living soul.

It is evolution and infidelity, or the Bible and God. It can't be white and black both at once. You must take your choice. I know we have those who claim to be theistic evolutionists. That means that evolution is true and that God causes the activities which lead to the development of one species into another, having created the first amoeba. It can be seen at a glance that this theory contradicts the Genesis account of life just as hopelessly as the atheistic view does. There may be some people of such mental peculiarity that they can believe in evolution and God, but to all ordinary thinking belief in one, means the rejection of the other.

—J. P. Williams.

CAPITAL PUNISHMENT

By Arthur Evans

Chicago, Sept. 14.—Is the death penalty a deterrent to murder and a protection to society?

Much argument over this is likely to enliven the Illinois Legislature at Springfield this coming winter. The question becomes acute as a result of the judge's decision in the Loeb-Leopold case.

It is the old attempt to abolish capital punishment in Illinois. It's timely for the ordinary citizen to prime up on the subject. The experience of other states affords one approach.

In the last ten years five states abolished the death penalty and then restored it. The general reason was that crime had increased.

Arizona abolished the gallows as maximum penalty for murder in 1916 and restored it in 1918.

Missouri abolished the death penalty in 1917 and restored it in 1919. The homicide rate had increased from 91 for each million population to 103.

Oregon abolished capital punishment in 1914, restored it in 1921.

Washington took the death penalty off in 1913 and put it back in 1919, largely due to deeds of violence by the "wobblies".

Tennessee abandoned capital punishment in 1915, re-established it in 1917.

Some Have Tried It

Sentimentalists, humanitarians and others who oppose the death penalty, argue that the increase in crime which impelled these states to put the gibbet back into the list of penalties was due to the war and that it was country-wide. It does not alter the fact that after the try-out, sentiment in these states changed and the death penalty was regarded as a protection of the social interests.

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Iowa in 1872 got rid of the death penalty. But six years later that state restored it by allowing juries to fix punishment for murder, which is either death or imprisonment for life. In a bulletin in 1917, the Massachusetts Civic Alliance said:

"Murder in Iowa increased very rapidly from 1872 to 1876, until, for this reason, the death penalty was restored."

Colorado abolished capital punishment in 1879, but as a result of a lynching outbreak in 1900, restored it in 1901.

Vermont repealed the death penalty in 1911, except that a jury could render a verdict "with capital punishment". The law, however, was supposed to be a complete repeal of capital punishment.

The result, so the Civic Alliance bulletin sets forth, was that in the first year after the repeal there were 20 murders in the little state of Vermont. But after a jury gave a verdict "with capital punishment" in the Elroy Kent case and sent him to the gallows, the crime wave "subsided almost entirely".

"This illustration of the marked effect of the hanging of one man in that State", says the Civic Alliance, "was so great that the Vermont Legislature in 1913 restored full capital punishment by mandate for murder", by an overwhelming majority.

Even in Rhode Island, which eliminated the death penalty in 1852, murder increased and violence among lifers in the state prison became so serious that in 1883, capital punishment was partially restored—for murder by a life convict within the prison.

Thus at least one-eighth of the states appear to have learned from actual experience that the death penalty is a service to society and that it possesses value as a deterrent.

The mere presence of capital punishment in the criminal code, of course, is not sufficient in itself. Inevitability of punishment always is a far greater deterrent of crime than in severity of a threatened penalty. When combined these are the greatest discouragement of crime.

Chicago saw this a few years ago. The crime commission pointed out that on April 1, 1920, there were 135 persons awaiting trial for murder in Chicago and of those, 104 were out on bond, many of them committing other crimes.

Four judges in the civil courts volunteered to sit in the criminal court until the docket was cleared. In the trial of these cases 12 were sentenced to hang and 12 to the penitentiary.

The effect upon crimes of violence—murders, burglaries and robberies—was electrical. The murder rate was cut in half. Where there were 330 murders in 1919, there were 190 in 1921.

In eight states capital punishment has been abolished. Michigan was the first back in 1847—its last hanging was in 1837. Wisconsin repealed the death penalty in 1853; Maine in 1878; Kansas in 1907; Minnesota in 1911; North Dakota and South Dakota in 1915; Rhode Island in 1952; although it still applies to lifers who kill inside state's prison.

In addition, California abolished capital punishment in 1921 for persons under 18 years of age. The Philippine Islands repealed the death penalty in 1911.

Much of the propaganda for repeal of the death penalty seeks to prove that fewer murders occur in states without the gallows than in those with it. The figures, however, are the reverse of convincing.

In the first place, statistics on crime are haphazard and unsatisfactory and not standardized. Conditions vary greatly according to states, the make-up of population, the centralization of people in cities. One pamphlet seeks to compare a homicide rate of 35 per million population in the five states, Maine, Rhode Island, Wisconsin, Minnesota, and Michigan, which have no capital punishment with a rate of 84 per million population in 25 death penalty states. The comparison is

worthless, one factor that makes it foolish is the rate among the negroes in the South, which is about five times as great as the homicide rate among whites.

The homicide figures of the United States census afford some illuminating comparisons. They include murder, manslaughter, justifiable homicide and incendiarism. Maine, with no death penalty, has the lowest homicide rate, only 1.4 for every 100,000 of population. But Massachusetts, which has an absolute death penalty for murder in the first degree, has a rate of only 2.1 per 100,000, as compared with a rate of 5.5 in Michigan, which has no capital punishment. Kansas, without capital punishment, has a rate of 4.7, while Nebraska, which has a conditional death penalty, has a rate of 4.1.—Commercial Appeal.

In this age, when so much is being done to give information to the youth concerning those personal problems relating to sex, is it surprising that we are having wave upon wave of crime and repeated demonstrations of moral slackness that stagger the religious conscience of mankind?

We have had all kinds of sex instruction in our public and church schools. The contention has been that if we discontinued to treat some subjects as entirely private and give instruction frankly and thoroughly, we would have a manifest change of mental attitude on the part of the growing youth to those delicate subjects which so frequently relate to the physical side of our nature.

This work of imparting knowledge on the source of life and other subjects has been going on now for almost a generation. At this time in the history of the movement we find associating with it a moral and sex looseness that is shocking those familiar with the facts. Will any one rise and give an explanation? Is there any connection between the two? Is it true, as some are contending that delicate matters and delicate subjects are not to be brought out into the open and promiscuously discussed without creating peril to the individual? Modesty is sometimes destroyed by information. The mystery of life should not be thrust on the growing and immature mind without the most careful consideration. This should be permitted to come step by step and presented as the most sacred and precious thing revealed by the mature mind to the one groping for light in the larger field.—Western Christian Advocate.

A WORD TO PARENTS OF BOYS ATTENDING THE A. & M. COLLEGE, STARKVILLE, MISS.

Dear Friends:

I call you friends because I feel that any one who would befriend your boy would be acceptable as your friend. Before these lines are printed a thousand boys will begin to gather for a year's work in college here. At least one third of that number are either Baptist or Baptist inclined, coming from Baptist homes.

Each year we have secured the name of each boy of the Baptist faith and mailed him a cordial invitation to accept the privileges and opportunities offered in our church life. We try to offer a real church home with a cordial welcome. We try to offer more than a mere social life as much as we try to make that. We maintain for the college boys a class in Sunday School taught by an A. & M. graduate. Our B. Y. P. U. offers training along definite lines of church activity.

An organization is maintained in which a personal invitation is extended to each boy each Sunday to attend church and Sunday School. They do not all come. They did not all attend back home. They have left home for better educational advantages and desirous of doing our best for the youth of our town and the young men who come to us, we have expended thousands of dollars in equipment for our church plant; that the religious life might be developed. If we train the mind and fail to train the soul we have failed at a vital point. A young man said to me at

the close of last session that "I have gotten as much out of my church life and the religious activities here as any course in college." I am sure that he had rightly evaluated religious culture and training.

Many letters come from parents and pastors about the boys. We deeply appreciate these and try to look up every one at once. If you will write us and let us know of any special talent or interest of the boy in a religious way, we will try to enlist and use him. The added burden laid on our church is gladly accepted. We ask for your prayers and sympathy. Urge your boy to get his letter and assume obligations here that will deepen as the years go by.

Deeply conscious of the need of the prayers of every pastor and parent, with the earnest hope that we may help the boy, I am,

Cordially yours,

—J. D. Ray,
Pastor, First Baptist Church,
Starkville, Miss.

STATE EMPLOYED EVANGELISTS By T. J. Moore

Every right-thinking Christian believes in placing great emphasis on evangelism. The winning of souls to Christ—seeking the lost—is the primary task of every saved person wherever he may be. All Christian activities should have for their chief end the salvation of the lost. And there should be much emphasis placed on this and special efforts to effect the conversion of sinners to Christ and I shall be far from knowingly getting in the way of any plan or movement, that would hinder or cause a slackening up in the work of evangelism. But I believe that it will be a mistake for our State Convention Board to employ for full time, regular evangelists to work among the people of our State.

In the first place, if we go into this work, we must have high priced, strong preachers. To get men of that class we would expect them to collect through their revivals a large amount as an offset to their salaries. To get these large amounts they would be forced to seek financially strong places for their revivals. These strong churches are well able both in sense to select and means to pay a revivalist. State employed evangelists could scarcely afford to hold revivals in the places most needing him because of the smallness of offerings he would have to report.

In the second place we have the finest set of evangelistic pastors in this State I ever saw, and they are glad to get out and help their brother pastors in revivals. I am sure we are doing fine along the revival evangelistic line without the State employed evangelists.

What we need is more emphasis on Enlistment. That is to get regular, systematic all the year round, Christian activity into the great multitudes of our folks who are church members but who mean little or nothing to the cause of their Master.

I held a meeting this summer in a church fourteen miles out in the country from any railroad, which has been noted for great summer revivals. Two years ago over sixty were baptized at one time; a membership of about two hundred; a house full at every day service and enough to fill it twice at night services. I found but one man and one woman who would lead in a prayer, or speak a word in public. They had paid their pastor \$35.00 during eight months in all, not that much a month, and nothing on missions.

There are hundreds of situations like that in our State. They need enlistment more than they need evangelism.

Many friends are saddened by the death in Memphis last week of Mrs. A. U. Boone, wife of the pastor of the First Baptist Church. For twenty-five years she has served with her husband in a great work at the First Church with devotion and ability. Beside her beloved companion she leaves two members of her immediate family, Rev. W. C. Boone, pastor of First Church, Owensboro, and Mrs. Frank Leavell of Memphis.

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R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

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HIS HANDS AND HIS FACE

Anthropomorphism is a big word which you don't find in the Bible, but you will find it in the writing of those who talk about the Bible. When it is put into common speech, it means using language that is descriptive of men to teach us something about God. That is the only way we can ever in this life learn anything about God, and even then the language is inadequate; it tells us only imperfectly what we want to know. For example we speak of God's hand and God's face. Of course, he does not have hands and face or feet, because he does not have bodily existence, but these words convey to us some conception of God which we could not otherwise have or convey to others.

In a general way when the Bible speaks of the hand of God it means to describe some act of his, some power or work of his which may be seen by men. When the Bible speaks of his face it would bring to us some more intimate and inward knowledge of him, some knowledge of his character and disposition toward others, toward men or other intelligent creatures like angels. This knowledge of him is a matter of revelation, while the knowledge of him which is indicated by his hand, is a matter of observation. This last you may see with your eyes or discover with your reason; while the vision of his face can only be to the eye of the soul and is a matter of divine revelation.

The Scriptures are full of the proof of this distinction. Nature and history and daily observation will teach us much about God, but they will never lead us to know God. The heavens may declare the glory of God and the firmament show his handiwork, the work of his hand, but only the soul illuminated by his Spirit within will ever be led to worship God by looking up even into the heavens. Princes and astronomers have watched the stars and sought out many secrets concerning them, but it took the soul of the shepherd lad on the hills of Judea, illuminated by God's Spirit within, to hear the message from the skies. It seems that men who study nature and history ought to be the first to recognize God, for they are being constantly brought in touch with the work of his hands. But it still remains true today that in the wisdom of God man by wisdom does not know God.

The blindest people in the world today to the vision of God are some of the men who try to write history or the books of science such as biology and sociology and geology. There are a few devout scientists; but it is still true that not many mighty, not many wise after the flesh are among those who are devout believers. To see the hand of God is not necessarily to see His face. To observe the works of God and to be deeply and widely learned with reference to them does not guarantee the vision of the Creator. One may be so interested in His hand as never to behold His face. Just as there are people who are so absorbed in the study of clothes as never to see the person in the clothes.

God's order still stands: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God

prepared for them that love him." It is a great thing to measure the heavens and weigh the planets as modern astronomers have been able to do; but the soul still cries out, "Oh! that thou wouldest rend the heavens, that thou wouldest come down." It is a marvelous achievement of engineering that men have tunneled the mountains and geologists have unfolded the strata of hills and read their story from the newly opened pages in the rocks. But the one who longs for a more direct message from God will still say in the rapturous words of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, 'Thy God Reigneth.'"

It is great exercise of mind to go with the archaeologist and trace the history of man back to its mystical beginnings, and follow the trail of ruins long buried and the fossil tracks of the animal world to where it is lost in mystery; to watch the writhing earth in birth pangs in the shadowy past, to creep among the mists and shadows of dawning time. But it is better by far to stand by the side of Daniel who said, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame and his wheels as burning fire." Science is good, but revelation is better. To see His hand makes a marvelous enlargement of the mind, but to behold his face is glory ineffable.

They tell us now that the gorgeous speculations of Mr. H. G. Wells, which he perhaps misnamed history, are to be put on screens and shown in the movies, so that the children can see the vapor swathed universe coming out of the womb of night, and watch the tumbling aeons disport themselves like children on the purple carpet of the original dawn. But some of us will still turn aside to hear the voice of God and see his face as he speaks to us in the words of Moses, which still have the roll of the eternities in them: "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

If you look for the hand of God you will be a student of science. And science has its value and its mission. It follows the foot prints of the Almighty. But if you seek his face you will be a Christian, you will find the knowledge of the Glory of God in the face of Jesus Christ. Then you will be better prepared to understand the work of his hands, and find his foot prints in all history and all science.

IN HIS NAME

Last week this subject was discussed in the Record and the application made to the matter of praying in His Name. That is one direction in which this truth points, but there is another which belongs to it just as truly and inherently. It is not merely our privilege to pray in His Name, but also to live and serve in His Name. Indeed the two go together. The one is not practicable without the other. We cannot be said to have the right to pray in His Name, to affix his name to our petitions, unless we also serve in His name. Is not this what he says in that same discourse at the Passover meal: "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." Again and again in that discourse are the two things linked together, "That your fruit should abide, that whatsoever ye shall ask of the Father in my name, he may give it you."

But it is not with the matter of prayer that we are now dealing. It is living our life in His Name. The church is said to be the bride of Christ. His people have taken His name. If he is the Christ they are Christians. For this cause shall a man leave his father and mother and cleave to his wife. Christians are those who

have turned from all others and from all things else and cleave only to Him. They transfer their home to Him. We live in Him. They transfer their allegiance and life to Him. To us he is Lord of all. He redeemed us and we are his, body and soul.

Now the necessary corollary is the Scripture injunction: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." It is generally true that he gets credit for all our misdeeds; then why should he not get the credit of any good that we can do? We are glad enough that he bore our sins in His own body on the tree; and it is still our shame that he bears our reproaches. That is whenever a Christian does wrong or anything unworthy the Name, it is by the world charged up to Christ. He has to stand for our sins still. If a church member does wrong or leads an unworthy life, the world says, not "look at Mr. Blank", but "look at that Christian." It is all charged up to his religion. It is all laid at the door of the Lord Jesus. It is in this way that the Lord of glory is crucified afresh and put to open shame. If a preacher in Illinois commits murder, the interesting part of it so far as the world is concerned is that he is a preacher. Surely the Lord has to bear all our sins and iniquities.

Now if he has to bear all our wrong-doings, ought we to hesitate to do in His name all the good that we do. Should it not be our joy to say when we can do any good that we do this in His name, that we do it for His sake, that it is because He has loved us, because he has inspired us by His example, because He gives us of His Spirit, and inclines our hearts and lives to goodness and mercy? In doing and saying this we are only saying the truth. But for Him we should never have had the impulse.

Can't we then say with Paul, whether we eat or drink, or whatsoever we do, we will do all to the glory of God.

Now all this seems simple and commonplace in principle. It is only when we come to the application of it that we falter or turn back. Are you willing to do every service to humanity only in the name of the Lord Jesus? Is all your benevolence and all your effort to help others done in the name of Jesus? Or is it done through some other agency, and in some other name? If we did all our work in His name, could anybody object to a Christian hospital? Would we ever raise a question about it? Would we not rather put all our efforts and service and gifts into it? It is a double joy to relieve suffering when it is done in the name of the Lord Jesus.

Would there ever arise a question about the necessity or propriety of Christian Education? It is worth many fold when it is done in His name. Would there ever be any need for any charity organization or benevolent institution if all Christians did their service to humanity in the name of the Lord Jesus? Why should he not get credit for every dollar I give? The honor is due to him. He inspired the impulse. There are no benevolent organizations where he is unknown, where the gospel has not been preached. If I pray in His name, I will also give in His name. If all that I get is in His name, then all that I give shall be in His name. It is a name above every name. "Not unto us, O Jehovah, not unto us, but unto thy name, give glory." But let us not say one thing with our lips and do another with our hands.

It is possible that some people trust more to human organizations to take care of them than to the name of their God. There are some possibly who depend on human and earthly connections to hold their job and to stand in with men, or to influence them, more than they trust in God. Is it not better to be able to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord is the strength of my life; of whom shall I be afraid?" It will repay any Christian to take his Concordance and find and read every passage in the Psalms which mentions His Name.

THE OLD AND NEW COVENANTS Or Does Baptism Take the Place of Circumcision?

By G. C. Hodge, Fayette, Miss.

I. The Old Covenant.

1. Before Jesus Came.

- (1) The Covenant given to Abraham and his seed. Gen. 17:10-14; Acts 7:8.
- (2) The Covenant was observed by all the Jewish families.
 - a. The parents of John the Baptist observed it. Lk. 1:59,60.
 - b. The parents of Jesus observed it. Lk. 2:21,22.

- (3) The Covenant became a part of the Mosaic Law. Jno. 7:22; Rom. 2:25.
- (4) The Covenant was until John the Baptist came, after him the Gospel. Lk. 16:16.
- (5) Jesus did not destroy the law but fulfilled it. Mt. 5:17; Lk. 24:44.
- (6) Jesus having fulfilled the Law, put an end to it. Rom. 10:4.
- (7) Jesus is the end of the law of circumcision. Gal. 3:16,19; Col. 2:11.

2. After Jesus Came.

- (1) The children of the Covenant are lost without Christ. Acts 3:14-25.
- (2) John the Baptist refuses to baptize children of Covenant until they repent and trust Christ. Mt. 3:7-9.
- (3) Paul declares the Covenant of circumcision has become worthless. 1 Cor. 7:18,19; Gal. 5:2,3,6.
- (4) Circumcision being a law we are not under it or the Covenant now. Rom. 6:14.
- (5) Paul declares the law of Circumcision ended. Acts 21:20,21.
- (6) Titus, a Greek, is not circumcised. Gal. 2:3.
- (7) Some claimed the old Covenant still necessary. Acts 15:1,2.
- (8) The disciples declare it ended. Acts 15:4-29.

II. The New Covenant.

1. The New Covenant promised. Jer. 31:31-34; Heb. 8:6-9:1.
2. Jesus declares the time of the New Covenant has come. Jno. 4:23; 14:26,27.
3. The New Covenant is an everlasting Covenant. Heb. 13:20.
4. The blood of Jesus is the seal of the New Covenant. Lk. 22:20; 1 Cor. 11:25.

III. Does Baptism Take the Place of Circumcision?

1. Jesus was circumcised but baptized later. Lk. 2:21; Mk. 1:9.
2. Paul was circumcised but baptized later. Phil. 3:4,5; Acts 9:18.
3. Timothy was evidently baptized but circumcised later. Acts 16:1-3.
4. Circumcision was for all males and males only. Gen. 17:10-14.
5. Baptism is for all believers and believers only. Mt. 28:19,20.
6. Jesus did not revise the Old Law but fulfilled it. Rom. 10:4; Heb. 8:13.
7. Peter baptized Gentiles, but when denounced for not circumcising them did not say the baptism had taken place of circumcision. Acts 10:46-11:5.
8. When the disciples met to decide the matter of circumcision did not say a word about baptism taking its place. Acts 15:1-7,22-29.
9. A mob tried to kill Paul for declaring the Covenant of circumcision ended. He could have quieted that mob and saved his life by explaining that baptism took the place of it, but he didn't. Acts 21:20,21,28-22:23.
10. If baptism takes the place of circumcision, then baptism is of the law and so he that is baptized must keep the whole law. Gal. 5:3; Gal. 3:10.
11. Real circumcision is of the heart; real baptism is the immersion of a believer in water. Rom. 2:29; Mk. 1:9; Col. 2:12; Mt. 3:15-17.

12. Circumcision is the sign of the old Covenant. Gen. 17:11.
13. Baptism is a figure (a) of salvation. 1 Pet. 3:21, and (b) of the burial and resurrection of Christ. Col. 2:12; Rom. 6:4-6.
14. It would be more Scriptural to say the Lord's Supper takes the place of Circumcision. Lk. 22:20. But it doesn't. 1 Cor. 11:25,26.
15. They who practice Circumcision or Baptism for Circumcision today are declared to either be ignorant of the true meaning of God's Word or hypocrites. Gal. 6:12,13.

FINE OPENING OF THE SEMINARY

By President E. Y. Mullins, Louisville, Ky.

The Southren Baptist Theological Seminary has just had a great opening—one of its very best. We have enrolled 306 students at the time of this writing, Saturday, September 27th. Every prospect indicates that we will go beyond the 400 mark again this year.

We learn that there are many young brethren in the various states who ought to come to the Seminary. In some cases they are halting between two opinions on the subject, on financial grounds or for other reasons. To all such I wish to say that if they will write me regarding their situation, I will be glad to assist them in any way in my power, financially or otherwise, to solve the problem and enable them to come to the Seminary at once. Any time in the next few weeks will be a suitable time to enter, or students can enter to advantage at the beginning of any quarter. The second quarter begins November 17th, the third January 12th, 1925. For married students with families we will be glad to co-operate in finding suitable rooms upon their arrival in the city.

THE MINISTERIAL ASSOCIATION MISSISSIPPI COLLEGE

The Ministerial Association of Mississippi College holds prayer meeting twice a week in the Christianity room. This is a favorite hour to many of the students. Tuesday night, September 16, a few of us gathered for prayer. Friday night, September 19, our crowd was considerably larger, and our beloved pastor, Dr. B. H. Lovelace, met with us. He read a part of the sixth chapter of Matthew and made comments which were very beneficial to his hearers. The theme of his address was "Putting God and the Interest of His Kingdom Above All Other Things". Our extension work will be done in jails, hospitals, and Old Ladies' Home in Jackson, and in two state penitentiaries. We are looking forward to a great year in our work.

—Richard H. Campbell, Reporter.

Pastor J. W. Mayfield of First Church, McComb, was happy in opening the new church for worship on the third Sunday in September. The house was a year and a half in building and is one of the best in the state. They have a new organ which cost \$10,500.00. We shall be glad to give a further write up next week, and picture of the plant.

The church at Macon is reported to have called Brother John Lawrence Slaughter of Buffalo, Ky. We are not informed as to his reply. He is a nephew of our former mission secretary, Dr. J. B. Lawrence, a graduate of the A. & M. College and of the Louisville Seminary. He would be gladly welcomed to his native state.

Oklahoma Baptist University, J. B. Lawrence President, enrolled 565 the first week, of whom 500 were college students, 125 more than all enrolled last year.

The pastors of various churches in Chester, S. C., have refused to give their support to a Conference of the Y. M. C. A. because the organization retains in official position men who deny the authority of the Bible.

JUST A LETTER

By E. L. Wesson

I am not a good letter writer, but feel that some would love to know some facts about this land of sunshine and oranges.

Wife's health and my overtaxed nerves made it seem to be a necessity for me to change, and rest a while from pastoral care and responsibility, so we came here and settled down on one geode. You ought to see the evidences of the actual physical work we have done, and we are both wonderfully improved in health. I have preached five Sundays of the seven that I have spent in Florida, but had no church care, therefore did not feel the nerve-strain. Paul expressed my nerve-burden when he wrote, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." Concern for the churches became a burden that I could not shake off and keep driving at it. What I shall do God knows. We are absolutely yielding to His guiding and wait His will.

Let me say that our work, as churches, has become so great and calls for such continual stress, and the crops are so undependable, that one can hardly see through. It now requires about \$10,000,000 to meet our mission, educational, hospital, orphanage, and old preachers' needs a year, to say nothing of the local needs in church work. We can't afford to stop. The work must go on. Yet the conditions were never more depressing financially; on account of high taxes, high cost of living, and low prices to the producers of things grown on the farms.

As we came down in our car in July we actually saw, seemingly, millions of watermelons rotting in the fields. The farmers could not get shipping expenses for them and they had been out thousands of dollars for fertilizers to raise them, not to mention time and work, and when it goes hard with the farmers it soon affects all the Southland.

This is a wonderful climate. It is cool enough all the time in the shade. The sun is scorching hot, but one can stand it, and the nights are, so we have found, always cool. We have had to use light cover every night since we came down. There is a cooling breeze at night. But the land has to be heavily fertilized to make anything, except weeds and grass. One would think from the high weeds and grass that the land wouldn't make anything, but not so. It costs about \$20.00 per acre to fertilize land for beans, cucumbers, cabbage, etc., and only small spots of the land are suitable for such trucking. Strawberries are raised on low, damp land and it has to be heavily fertilized. Citrus fruits are the main crops, and only certain kinds of soil, and certain locations are suited for citrus trees. The biggest thing down here is "tourist culture". People are coming and going all the time, and spend as they come and spend as they go. This is God's playground for the rich, and rest land for those who can afford to rest a while.

The churches are moving on about as they are in other places. Churches in the towns are prosperous, if the town is prosperous, but the country churches are mostly small and undeveloped. We have all denominations here, and preachers in good numbers, and that of all sorts. The Dunkards are to preach here today. Catholics abound in places. They have two large schools about 6 or 7 miles from Dade City. The people are from all parts of the United States. That is why we have so many denominations.

There is a large lake near us. We are four miles from Dade City, and Sunday is fishing day for a number of people from Tampa and other cities, but this community keeps up a community Sunday School and has preaching at the school house almost every Sunday.

May God bless the people of "Old Mississippi", especially the churches of Christ.

Brother Montie A. Davis orders his paper changed to Seminary Hill, Texas, and says he is very happy at the Ft. Worth Seminary.

FROM DR. TRUETT

Secretary, R. B. Gunter,
Baptist Building,
Jackson, Miss.

My dear Brother Gunter:

This brief and hastily written letter is just to say that it gives me distinct regret that certain unexpected duties and engagements will make it utterly impossible for me to accompany Brother Scarborough on a speaking tour for the Campaign which he had suggested, and I think had conferred about with you. Without delaying, the conditions upon me that make it utterly impossible for me to go on such journey, I am sending this line to express my profound regret that I cannot at that time go on such journey, and thus have fellowship with you and your noble people. Just know that I would go if it were at all possible for me to do so.

Every best wish for you and your work, now and always, I am,

Very gratefully and sincerely,

—Geo. W. Truett.

MINISTERIAL ETIQUETTE

By A. T. Robertson

Professor New Testament Interpretation,
Southern Baptist Theological Seminary

If this subject strikes anyone as peculiar, he may console himself by the thought that other people besides preachers need instructions in good manners. It is always a good sign when a young boy begins to show interest in books on etiquette. It usually means that he is interested in a girl before whom he wishes to appear well. He spends more time than usual before the glass. He begins to wash all his face instead of a part of it. He is disturbed about his hands and his feet which are in the way.

Etiquette changes, of course, as all customs do. Table manners are a severe test for anyone who cares for the opinions of others. It is often a puzzle for the cultured to know how to handle the various forks, knives and spoons at a formal dinner. It is usually a good thing to watch the hostess and to follow her lead. But some things are clear enough for anyone. He is not to drink the water in the finger bowl. He is not to put his knife into his mouth. He is not to hold his fork straight up. He is not to make a sucking noise with the spoon. He is not to grab after what is on the table. He is not to ask for what is not on the table. One may reply to all this that a great preacher should not be judged by small items like these, mere pecca dilloes and quite unimportant.

Now, morals are more important than manners, but the Romans used the same word, *mores*, for either. The Greek word for our ethics, *ethe*, means originally custom. The question of right and wrong is both absolute and relative. In the relative sense people often identify manners and morals. Jesus Himself instructed the seventy to eat and drink what was set before them (Luke 10:7) "for the laborer is worthy of his hire." The sermon was at least worth the dinner, for the most part certainly. But Jesus did not consider it beneath His dignity to tell these new preachers not to give trouble to their hostesses by demands for special dishes. They were to take their lot with the people at their tables. It is a reproach to any preacher when his presence as a guest is looked upon as a burden instead of a blessing.

I happen to know of a prominent Baptist minister who used to give his hostess his bill of fare, fried chicken, ham and eggs, coffee, pie, and a few simple things like these. And I know of another minister at a dinner party in Louisville who actually asked his hostess to keep his ice cream and cake for him while he kept an appointment. And he actually came back and got it to the disgust of said hostess. I could tell of another pastor who had the habit of taking several helps at a reception when the refreshments (a full meal) were served.

Paul urged that one eat what was set before

him asking no questions for conscience sake (1 Cor. 10:27). To be sure, people have different appetites and tastes and may even have scruples about certain kinds of food, but one can at least refrain from comment and avoid making issues or a scene. It is not impossible for one to be a debout Christian and also a gentleman. And certainly the preacher should be a gentleman and should act like one. That applies to Baptists as to other people.

It must be borne in mind that one may be a gentleman in heart and in spirit and yet be ignorant of certain forms of good manners. When one observes such breaches of good form it is best to ignore them. Such a preacher will improve his manners if he is given a chance. Boorishness for its own sake is no mark of piety.

It should be said also that ministerial etiquette applies to more than table manners. I have heard of a minister who failed to receive a call that he wished because, when on a visit to the church he blew his nose with his hand rather than with his handkerchief in the presence of one of the prominent women. I know of another woman who avoids shaking hands with two preachers whenever possible. One of them rests his hand upon her arm while talking to her. The other holds her hand caressingly and pokes his face into hers while he talks. She thinks no harm of either of them, but resents such familiarity on the part of minister or man.

Theodore Harris, long an active member of the Chestnut Street Baptist Church in Louisville, used to object very much when ministers would pick their noses in the pulpit and then break bread for the Lord's supper without washing their hands. Was he not right? And I have heard of ministers who had to be compelled to take a bath.

I once saw a blind preacher who actually smoked a pipe in the pulpit. Even a blind man ought to have known better than that. I have seen preachers cough into other people's faces as many other folks do.

Dr. E. E. Folk used to write editorials in The Baptist and Reflector on "Ministerial Ethics." He was a gentleman in his dress and in his behavior and was greatly concerned that a minister's influence should not be injured by small defects in dress and manners and morals. Oddities in dress as in manners limit a preacher's usefulness. Broadus used to say that the minister should dress and act so that people would not suspect that he was a preacher, but so also that they would not be surprised on finding it out. The long-tailed coat and white tie of a previous generation have now gone. A preacher can dress with the same canons of good taste that govern any other gentleman. Some preachers swing to the other extreme and dress in a fantastic style purely for purposes of advertising themselves.

It belongs more to ministerial ethics than to ministerial etiquette, but I wish to put in a word about preachers who do not practice the golden rule towards each other. It is bad etiquette and ethics for a former pastor to go back for a wedding or a funeral save in very special and well understood circumstances. It is bad etiquette to let people tell you of the shortcomings of the new pastor as compared with you. It is bad form for preachers to stir up trouble in a church and then to accept a call to it after the pastor has left. It is bad form to ask another preacher to supply for you without pay while you draw the salary and get a special fee for the service for which you are absent. I can give two experiences that I have never forgotten. One was when I was a young professor in the seminary. A pastor asked me to supply his big church while he preached a dedication sermon for which he was paid a hundred dollars, for I heard him say so. He paid me nothing and did not even thank me for my service. He had honored me by allowing me to preach in his pulpit. Many years after that another pastor asked me to supply his pulpit while he went to the Southern Baptist Convention. He urged me so that I declined another invitation to a church that always paid me thirty-five dol-

lars and where I knew I was loved and welcome. The pastor has not yet thanked me for the service nor has he ever seen to it that the church paid me for my services. I am sure that my experience does not stand alone, where ministers, either knowingly or unknowingly, cause a pang in another preacher's heart by an unbrotherly act. All unkindness is bad etiquette. It is selfishness. Good etiquette is concern for others and it is precisely this fact that makes it worthwhile.—Christian Index.

GENEALOGIES OF JESUS

By T. F. McCrea

(Continued from last week)

To make the custom of adoption clearer, and to show how it is possible for a man to have two fathers in the Orient, I wish to cite here two instances, one from the imperial family of China, and one from an ordinary Chinese family that has come under my own observation.

The last emperor upon the throne of China was Hsuan Tung, who is now a young man of about twenty and who is still living in the no longer Forbidden City in Peking. Hsuan Tung's predecessor upon the throne was Kwang Hsu, the unfortunate young emperor who resigned at the time of the Boxer outbreak and the siege of Peking. Although Kwang Hsu had many wives and concubines he had no son and therefore no direct heir to succeed him. When it became certain that he would have no children it became necessary to resort to the age-old custom of adopting a son to succeed him on the throne. The Manchu family, for this was a family and not a personal matter, decided upon the son of Prince Chun, a younger brother of the emperor. When the emperor went through the legal form of adopting this boy he was from every legal, moral, dynastic, family and social viewpoint the real son of the emperor. The boy's own father, Prince Chun, lost all claim upon him. He was no longer the son of Prince Chun, but the son of Emperor Kwang Hsu. So Hsuan Tung had two fathers, a regal father and a blood father, but to the Chinese mind the latter relation was no longer of any consequence. Only the former relation now stood.

Consequently it is quite possible for two Chinese historians writing from different viewpoints to speak of Hsuan Tung as the son of both Kwang Hsu and Prince Chun. One writing a history of the Manchu dynasty would say without any thought of the possibility of his being charged with historical inaccuracy, and as Matthew would put it, that Kwang Hsu "begat" Hsuan Tung. The other, writing a history of the Manchu family, would say without the least thought of inconsistency, and with the former's history before him, that Hsuan Tung was the son of Prince Chun. Both would be right. No intelligent Chinese reading the two statements, claiming two fathers for Hsuan Tung, would ever dream of charging the two historians with being "hopelessly in conflict." Only a shallow thinker, and one ignorant of Oriental customs, such as H. G. Wells, could make such a paralogism.

The second case I wish to cite happened in a family of the scholar class, and came under my personal observation. Our Baptist Church here in Chefoo had a devoted pastor named Wen. "Pastor" Wen, as we called him, was married, but his wife bore him no children. Many years ago, following the Oriental custom, he adopted his younger brother's oldest son as his own. As in the case of the young emperor, this boy's father lost all rights in and all claim to him. Pastor Wen sent him to England and he was educated in one of England's famous naval colleges. He is now a high officer in the Chinese navy, but we speak of him here as Captain Wen, Pastor Wen's son. He is never referred to as the son of his real father, Mr. Wen. His real father and mother are members of our church here, as is Pastor Wen's widow. At this time Captain Wen's wife is here visiting her "mother-in-law", a person of great consequence in the life

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of every young Chinese wife. Her mother-in-law is Pastor Wen's widow, not the real mother of her husband. The latter has absolutely no claim upon her.

The first time I saw the Captain's wife was at a Chinese dinner some weeks ago. She was sitting near me with widow Wen, and Mr. and Mrs. Wen, the Captain's real parents. When I asked a Chinese friend who the young lady was, he replied without hesitation: "Why that is Pastor Wen's daughter-in-law." It would never have occurred to him to say, "That is Mr. Wen's daughter-in-law."

Thus it is clear that Captain Wen, in the eyes of the Chinese, and without the least inconsistency, had two fathers, Pastor Wen and Mr. Wen, Pastor Wen the legal father and Mr. Wen the real father.

With these facts before us we can understand that an Oriental may read the two genealogies in Matthew and Luke, and say without hesitation that both were Joseph's; that he thoroughly understands Matthew when he writes that "Jacob begat Joseph, the husband of Mary", while Luke claims, and rightly, that Joseph was the son of Heli, for Heli was in fact Joseph's real father, while Jacob was Joseph's legal and regal father and had adopted him as son and heir to David's throne because he had no son of his own.

With this light from the Orient thrown upon our problem it is easy to reconstruct the situation which led to Joseph's having two fathers and two genealogies. In the generation before Joseph there existed two Davidic lines, both of which had descended from Zerubbabel. Jacob was the heir in the older line, and therefore heir to David's throne. Heli was the heir in the younger line, and next in line of succession to the throne if Jacob had no son. As it turned out, Jacob did not have a son, whereas Heli had a son, Joseph. When Jacob realized that he would die without male issue, he did the most natural thing in the world for an Oriental to do, that is, he adopted the son of his kinsman Heli, the next in line of succession, to be his heir to the throne of David. He would have proved a traitor to his trust if he had not done so, though not doing so would never have entered his mind. So, according to Matthew, "Jacob begat Joseph (by adoption), the husband of Mary, of whom was born Jesus who is called Christ." [It is important to note that in at least three cases Matthew uses the term "begat" when the succession was by adoption and not by natural generation, viz., when he says "Jechonias begat Salathiel and Salathiel begat Zerubbabel", and again when he says, "Jacob begat Joseph". Salathiel was the real son of Neri (in Nathan's line), Zerubbabel was the real son of Pediah (1 Chron. 3:19), and Joseph was the real son of Heli (Luke 3:23)]. Matthew does this same thing in another form by omitting names and stating that a king "begat" his grandson.

Now by going up the genealogies for many generations, and back for several centuries to the Babylonian captivity we find that the same thing happened once before in the house of David. Strange to say, it has always proved a problem to Bible scholars, that Matthew and Luke have in common two names about halfway down the line from David to Christ. These two names are Salathiel and Zerubbabel. In Matthew 1:12 we read, "And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zerubbabel". In Luke 3:27 we read, "Zerubbabel the son of Salathiel the son of Neri", etc. (On this point see Plummer on Luke 3:27, International Critical Commentary).

Here we have presented again the seeming impossibility of one man having two fathers. Matthew says "Jechonias begat Salathiel". Luke says, "Salathiel, the son of Neri". What has happened? Here, as happened again many centuries later in Joseph's case, the older line dying out has had to adopt an heir from the younger line. In this case, under the vicissitudes and calamities that fell upon the royal house of David at the beginning of the Babylonian captivity, the

line of Solomon perishes and passes out of history with Jechonias, "the captive". Jechonias, the son of Jehoiakim, as we learn from 2 Chron. 36, was the last of the sons of Solomon the son of David to sit upon the throne of his fathers. (Cf. Jeremiah 22:30.) The sacred writers do not seem to regard as legal the reign of his brother Zedekiah, who was placed on the throne by Nebuchadnezzar, just before the final dethroning of the house of David.

In 1 Chron. 3:16 and 17 we read, "And the sons of Jehoiakim; Jechonias his son, Zedekiah his son. And the sons of Jechonias, the captive; Salathiel his son, and Malchiram and Pediah", etc. And in verse 19 we read, "And the sons of Pediah, Zerubbabel", etc. Here we learn that Zerubbabel was not the real son of Salathiel at all, but of Salathiel's younger brother Pediah. What then has happened? with these apparently hopeless contradictions in the Old Testament and the New. Simply this: The line of Solomon, in the terrors of the last days, as David's throne topples to destruction, has died out with Jechonias. But down through the years a younger line has paralleled the line of Solomon, the line of David's younger son, Nathan. Luke gives us this line in his genealogy.

When Jechonias realizes that the line of Solomon is to perish with him he adopts Salathiel, the son of Neri, of the line of Nathan as his heir, and from this point on to Christ the line of Nathan holds the empty title; empty so far as the throne is concerned, but a glorious title so far as the Messianic promises are concerned.

Salathiel, the first of the line of Nathan to hold the title to the throne of his father David, has no sons of his own, or they die before he does, so he adopts, or to use Matthew's term for royal primogeniture either by natural generation or by legal adoption, he "begets" the son of his younger brother Pediah as his heir to the throne. With this son, Zerubbabel, the two lines of genealogy again flow apart into a younger and an older line, to flow together again when the older line of Nathan and Salathiel and Zerubbabel perishes in Jacob, and the younger line inherits in Joseph, the son of Heli. To my mind, this view of the genealogies sweeps away all the apparent inconsistencies and contradictions that have perplexed Bible students for nearly two thousand years.

(Continued next week)

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

Number 10

The one most important thing our state needs is to make more money—create more wealth. The creation of wealth depends on our educational system. From 1800 to 1860 the South was rapidly creating wealth, and becoming the richest part of the world. The real cause of this wealth was an industrial educational system superior to any the world had ever seen. This system took natives of the Dark Continent, and made them not only civilized, but well trained, moral, Christian, healthy, happy, wealth-producing men and women, and did all this in a short time. What we need to do now is to study that system, and learn the valuable lessons it teaches, instead of reading and believing the falsehoods told about it by its enemies who know nothing of it, save as they heard it at a distance. Let's at least get this lesson—industrial education PAYS—creates wealth. It pays to educate—if by "educate" you mean the right thing, for "educated" people CREATE wealth.

The economic value of education depends on the pupil's learning three things at least—

1. How to make money—that is create wealth.
2. How to save money—that is CONSERVE wealth.
3. How to invest money—that is make wealth earn more wealth.

These three things our school system should teach every pupil. But the only way to teach

these things is to put the pupil to doing the things in order, under expert supervision.

I want to apply this especially now to our Agricultural High Schools which were established in 1908 for the express purpose of giving our boys and girls an industrial training of higher grade than can be had in our common, or consolidated, schools. Some of these schools have been in operation now for fifteen years and it's time they show results along the lines of their intentions. I hear it on many tongues that these schools are nothing more than High Schools—that is, making the necessary "units" to enable children to enter college. I do not know how true this talk is. But I know it should NOT be true.

I am giving here a standard by which the A. H. S. can measure itself, and see whether it is really an agricultural high school or not. Here it is in the form of a Thrift Program, which every A. H. S. should be following—

1. A sufficient number of good, well-bred, well-kept, milch cows to furnish milk and butter to feed faculty and students—the cow to be kept and the milk and butter produced by the boys and girls in school.
2. A sufficient number of well-bred hens to furnish eggs for school needs.
3. A well-tilled farm with sufficient pasture to supply feed for cows and hens, so not a dollar will have to be spent for feeds.
4. A sufficient number of colonies of bees on and around the school to gather the wasting honey to supply all school needs.
5. An orchard to supply peaches, plums, apples, pears, berries and all fruits needed by the school for every day in the year.
6. A vegetable garden on which all the needed vegetables can be grown.
7. A wheat "patch" big enough to grow wheat to supply the school needs for flour, and a mill on which to grind this wheat into wheat meal.
8. All the work and care of all the above and all cooking and housekeeping to be done by the students, for which they will be paid a wage which will enable them to pay all their school expenses.
9. The school to be in "session" for 12 months of each year, six of which months will be given to lessons from books—regular "recitations", and six of which months will be given to productive work by which each student can earn money to pay all school expenses. Now, the work—or study—period can be anything from half a day to half a year. Local conditions must determine this unit.

10. Ten or fifteen of these A. H. S. to be made into junior colleges as soon as possible, for we need them now, at least one in each congressional district. This can be done without any added expense by simply dropping off the first and second year of high school and adding on the first and second year of college.

11. Each A. H. S., Junior College, and State Institution to put on a complete extension department through which its courses can be taken "IN ABSENTIA", by correspondence. We are miles behind in Mississippi on this subject of correspondence education. Many of the State Institutions of other states have from three to five times as many students by correspondence as in residence.

Let every A. H. S. in Mississippi measure itself by this standard, and see how well it is fulfilling the purposes for which it was created—the economizing, industrializing, and universalizing of a higher education for our boys and girls.

—G. T. Howerton,
Starkville, Miss.

Like the Bogsburg Bugle we are about to get all mixed up in this freedom of conscience business. Here comes a Catholic writer now and contends that to take taxes for irreligious schools (meaning public schools) "is a violent injustice to the religious parent of whatever creed." How are you going to distinguish between this position and that of the man who objects to paying taxes to have his children taught a scientific hypothesis in conflict with his religious faith.

Mississippi Woman's Missionary Union

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A CALL FROM CUBA

By Miss Christine Garnett, Santa Clara

Stop! Look! Listen! "There's a call comes ringing o'er the restless wave"! It is coming from Cuba, a beautiful little island tucked away in the great arms of the Gulf of Mexico. Proudly floating over this island is a "one star" flag and by its side, always gleaming, is the dear old "Stars and Stripes". What is the call? It comes from these, our Cuban brothers and sisters, to you, Baptists of "the land of the free", that you, through your missionaries, make the One Star, that shone so brightly on that wondrous night in Bethlehem to them what it means to you: "Peace on earth, good will to men".

Will your prayers, your gifts, your works be recompensed you ask. A thousand fold we answer. All over the island souls are being saved and lives are being gathered to the Master. For two years the B. Y. P. U. has held its annual convention at the same date as the general convention. There is a growing desire among young people to prepare themselves for active work in the church. Of much interest in the 1924 convention was the practical demonstration of the "ideal union". In the different churches this young element is causing the world with its pleasures to attract less our Christians by giving them pure wide-awake socials. Pray for our B. Y. P. U.'s.

Shall we withhold even one privilege from the 3,000 enrolled in the various departments of our Sunday Schools? Shall we not realize that each little Cuban child has a right to Bible teaching? We wonder whether you pray for us here on the last Sunday of each quarter when we, too, have a special day. Miss Reitha Hight is doing much as superintendent of the organized class department to make our pastors realize the importance and value of such work. Thirty-eight normal diplomas were granted last year, which number does not satisfy us, and greater effort is being made along this line.

We feel that our schools are improving from year to year. The annual report shows more than a thousand students in thirteen schools. One thousand students, the greater part of whom come from homes where Jesus is to them no more than a name found on their lips at all times during the day; where the Bible is an unknown book; where the prayers we learned at our mothers' knee mean to them prayers taught by the priests and learned by memory; where there is not that security in the future of sons and daughters felt by parents in the family group kneeling in daily prayer. Oh, what a glorious privilege is given us in these, our Baptist schools for Christian training! Our country is passing through a political crisis now and the churches are united in prayer once a week that in some way the new leaders may come to a knowledge of the Word of God, that Cuba shall be ruled by Christian men. And we who know the value of child-training are praying that from our Baptist schools shall be raised up future governors. We need more Christian teaching. Special mention should be made of our Cuban-American College in Havana. It is growing by leaps and bounds under the guidance of Mr. Stirling McCall. It is a big light-house in the midst of a big city, sending its rays far and wide. Almost two hundred stu-

dents were helped by its influence last year. Also the school plant in Santa Clara is reaching out with helpful hands, trying to make sure that the coming generations shall have a nation "whose God is the Lord". Miss Kathryn Sewell is its wise leader and its aim is 200.

In connection with this school is the Missionary Training School. The new terms has just started and there are five young women preparing for active work. In June two young missionaries finished their course and are now engaged in work, one a missionary in one of our largest cities, the other a kindergarten teacher in the Santa Clara school. They are to be congratulated on the Sunday School normal work done during their three years course, having finished all except one book. We feel that in asking your prayers and help for our Seminary, which is a department of the Havana school, we are giving you a great privilege and opportunity. There will be studying this year ten young men, many at great sacrifice, but working diligently, that one day they may go out as apostles to their people, bringing them from darkness to light. The Seminary students have the great joy and help of living in the home of our beloved superintendent, Dr. M. N. McCall, where also live a number of our missionaries.

The Cuban W. M. U. is marching forward, reaching the homes of our people with higher ideals, making an effort to establish in them family altars. With "Our sufficiency is of God" as its motto for the year, their goal is two thousand dollars, an increase of six hundred over last year. Special effort is being made in the children's societies. The three weeks of prayer, the prayer calendar, the standards of excellence, enlistment, stewardship and sanitation months, personal sacrifice week, mission study courses and its organized personal work are making our Union what it desires to be: an auxiliary to the Cuban Baptist Convention.

The campaign period of five years is drawing to a close, and some of the churches are rejoicing in the fulfillment of their pledges. There is to be made a special drive in these last months that there may not be a single church that shall come to its close "empty-handed".

The Home Board has set aside one of its workers for the special task of boosting a Baptist Home, which at a near date is to be a reality. In this we are to give shelter to the sick, the orphan and the aged. By special pledges and monthly donations much has been done and more will be done. Add this object of prayer to your already full prayer-list.

We in Cuba are not behind you in our Tithing Campaign. It is a rare thing to have a service or to see two Baptists together that there is not something said about that tenth which will mean the quick redemption of our island when all Baptists wake up to their duty. It would not surprise us to see our people here take as their motto for the coming year "Every Baptist a Tither".

And so we come to the end of another year, eight missionaries holding hands with thirty-five native pastors, rejoicing over the coming of three new missionaries and lamenting the going of two, looking out over the fields white unto the harvest, where thirty-five churches and various missions are holding up "the banner of the Cross", yes,

holding hands and working that Christ may be a living reality to our people here. And in it all we feel your prayers and are aided by your financial help. Pray that we may be faithful "Light Bearers".

Beloved, how are you in your church feeling about your Campaign pledges? Such encouraging news comes from some of the societies. Such a spirit of sacrifice as was never known among our women before fills us and thrills us with joy unspeakable.

Lengthy reports of associational meetings lie on our desk all clamoring for a place in the paper. We cannot print them for lack of space; also because since nearly all have much the same program they would not be of greatest interest to the reading public generally. We are so thankful to hear from you sisters, but I am sure you will understand why we cannot print each account of each associational meeting.

Are we all in each association seeing to it that subscriptions are taken for Royal Service and World Comrades? Let us be very alert about this matter. We fear Mississippi will fall short of her pro rata share of these great helps in our work. Then let us not forget the Baptist Record and Home and Foreign Fields.

"Emergency"

What does that word mean to you, Sister? If your child were drowning in a nearby stream, or in danger of burning to death, what extra effort would you put forth to save your own? That is what "emergency" means. There are those that are going down to death, that need every energy of our being to save them. We have never done our best until we have become "Emergency Women".

Did you read Dr. Gray's appeal in last issue? Have you read the appeal in this issue from Cuba? Have you secured the "Emergency" leaflets from this office and read same? Are you singing the Emergency song till it grips your very being? Have you arranged to give Mrs. Mullins' leaflet, Miss Maria and Campaign Pledges before your people?

Friends, the last hour is upon us. Do you recall Who it was (and when it was) said "Could ye not watch one hour"? Let us be found in this "emergency" faithful, faithful.

Our own Mrs. W. F. Yarborough gave to us and to the Southland the Emergency Song. How grateful we are to her for this another token of her love for the Cause and for her Master.

We are so grateful for the calls that have come in for shipping tags—these to be attached to the packages of clothing sent to our Russian friends who so sorely need them. Remember these packages should be gotten off early in October since all must reach New York by or before the 15th. If you have not sent a package please call on this office for tags and get yours off at once.

Hinds County Association meets at Raymond on the 9th and 10th of October, the time having been changed by the officers.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Stonewall Intermediate B. Y. P. U.

The Intermediate B. Y. P. U. of Stonewall Baptist Church was organized in May, 1924, with 14 members. By July 1st we had on roll 40 members; July 27th we had 39 present, and 20 Bible readers; August 3rd, 32 present; August 10th, 28 present; 17 led in sentence prayers; September 14th, 22 present, 16 Bible readers, 12 sentence prayers, and 20 on the program all told their parts.

Our Intermediates seem to have caught the real spirit of the B. Y. P. U. at the very beginning. They are doing fine work and have the spirit of co-operation and are very enthusiastic and responsive.

They attended the County B. Y. P. U. Convention this summer and won the elect Banner for good attendance and good program, have given three socials, and gave one play at home, also in a neighbor church. They have gone out to one neighbor church and gave a demonstration program which was very good and spiritual.

We are now planning for an installation service, also promotion of some of our older members who have done exceedingly fine work since our organization. Also planned to take the Manual Course to help on the Library.

We ask the prayers of all God's people that we may continue to go forward in this great work and help us to all realize our high calling. Madie Lee Cavanaugh, Cor. Sec'y.

Clinton Church Ready for Opening of Colleges

Plans are being completed for a real year in the realm of B. Y. P. U. activities in the Clinton Church. Preparations are being made to enlist the greatest possible number from both Mississippi and Hillman Colleges as well as from the town of Clinton. At least a twenty-five per cent increase over the enrollment of last year is expected.

Several innovations in organization and methods will be employed in the present session.

The general organization, a thing which the Clinton Church has only partially had before, will be instituted. In addition to the Director and the General Secretary (which have been had before) there will be other general officers, viz: Assistant Director, Chorister, and pianist. The general organization (which is composed of all the Unions) will meet at least once a month for a brief snappy program. These meetings will never consume over fifteen minutes and will not conflict with the regular meetings of the unions. The general organization will meet just prior to the evening preaching hour. At the general meeting the Director will preside, and the other general officers will fill their respective places. The programs will consist of reports from all Unions, short

talks by members, special music, awarding of banners, etc. The main advantage of the general organization and the general meeting is the production of a much needed sense of unity among the various sections of B. Y. P. U. work. The Unions, as such, will be put into closer touch with one another, the comparison of work and grades will be more prominent, and a spirit of friendly rivalry will be generated.

Another new feature is the budget system of finance for the Unions. All the expenses will be totaled and prorated among the various Unions, and the amount each Union is expected to contribute will be announced, in the different Unions. Then from the Secretary's report each Sunday each Union will know whether it has reached its proper amount or not. Of course each Union will be glad to meet its quota. This method will avoid the depletion of funds and the distress call which have annoyed in the past.

Again, a new report slip for group reports is just off the press. In addition to the usual spaces for group number, etc., this slip provides for the operation of the eight point record system, has blank spaces for visitors' names separate from the regular group report, and bears detachable blanks for reporting absentees and those failing to do Bible Readings, to the proper officers.

The eight point record system is another new thing in Mississippi Unions. It will be put on in Clinton Church for the first time this session. It corresponds to the six point record system in the Sunday Schools, and emphasizes in addition to the main B. Y. P. U. work, punctuality, attendance on the evening church services, etc.

The work of the session will be formally begun at a general meeting which will be held at the church Auditorium, on Sunday afternoon, September 21, at 3:30. At this meeting the general organization will be completed, the nuclei of the various Unions formed and their places of meeting announced. In addition to the work of organization there will be short addresses, special music, and general fellowship.

All six of the Unions will be put into operation at the opening of the session.

Plans have already been made for the annual study course and it is expected that the enrollment in this course will exceed all former records because of special arrangements which are being made for the course.

With the faithful old members and the zealous new ones, with the plans and programs now outlined, and with the power given in response to the prayers of the Baptists of the state of Mississippi, we feel ourselves assured of a real year's work in the B. Y. P. U.'s of Clinton Baptist Church. James H. Street, Director.

The Triple Eye and Report Blank

The Triple Eye and a Report blank has this week been mailed to every B. Y. P. U. of which we have a record. If your B. Y. P. U. has not received a copy it is either because we have no record of your union, or because we have the wrong name on our mailing list. If you failed to receive your copy write us and we will be glad to mail it to you. We should have your report by the 15th sure, so ask that you lose no time in making it out and mailing it in.

TUPELO LAYMAN ENTERTAINS ENTIRE CHURCH

Through the generosity of Mr. M. E. Leake, a layman of the First Baptist Church of Tupelo, the entire membership of the church was invited to attend a chicken barbecue at the Country Club on Thursday evening, September 18th. Members of the church furnished transportation for those who did not have cars and in spite of a threatening rain more than four hundred and fifty men, women and children found their way to the grounds at 5 o'clock. The crowd was seated in front of the speaker's stand at 5:30, where an informal program was held. Dr. C. R. Berry was master of ceremonies and after a brief explanation of the program called upon Mr. W. E. Holcomb for a short talk. Before entering upon his talk Mr. Holcomb asked that Mr. Paul Ballard lead the congregation in singing "The Old Time Religion", to which the entire crowd responded. Mr. Holcomb made his usual interesting talk and wound up with his story of the famous "Tater" family, including "Hesitater", "Agi-tater", "Imi-tater", "Spec-tater" and one or two other "small taters" whom he said that he hopes were not members of the audience. Dr. Berry next called upon the pastor, Rev. D. I. Purser, Jr., who in spite of the fact that rain had begun falling, made an unusually interesting talk in the limited time given him. His chief point was that, during his entire ministry, he had never known of a layman in one of his churches who had single-handedly entertained the entire membership of his church. He complimented Mr. Leake very highly on doing what the Master had prompted him to do. Immediately following Dr. Purser's talk the crowd assembled at the tables, where plates had been laid for 600 guests. Delicious barbecued chicken, barbecued mutton, giblet stew, bread, pickles, cakes, cold drinks and ice cream cones were furnished in profusion and every one present declared the event to surpass any social event ever attempted by the church. Too much cannot be said for the committee, composed of Dr. C. R. Berry, Messrs. G. M. Crane, T. H. Curtis, and S. H. Long, whose splendid management and untiring efforts aided so materially in making a complete success. This event may pass from the memory of those who could not attend but to every member who had the pleasure of partaking it will be long remembered.

—W. E. Ballard.

THE YALOBUSHA COUNTY BAPTIST ASSOCIATION

The Yalobusha County Baptist Association met this year with Pine Grove Church, ten miles east of Coffeeville. All the churches were represented except one, and there was a faithful promise that it would send a letter at once so that all the churches may be reported in the minutes, a thing that has never happened before, so the clerk reported.

Brother G. E. Denley of Elam Church, who has been moderator of the body ever since it was organized four years ago, was re-elected to that office, Brother T. T. Gooch was re-elected clerk, and Brother J. F. Province of Coffeeville was elected treasurer. Elder H. L. Johnson, one of the pioneer preachers of the state, preached the annual sermon, and it was a message worth while. His subject was "The Devil" and he painted the old fellow very black, but none too black. His text was 1 Peter 5:8-9. He was requested to prepare it for publication in the Baptist Record.

Brother J. W. Criss read the able report on Christian Education, and then made a strong plea for our denominational colleges, urging Baptists to pray for, pay up and patronize our own schools. Brother Venderburg read and discussed the Report on Social Service. Both were strong and to the point.

Elder J. R. G. Hewlett, Field Worker in this district, was present and gave valuable assistance to the work. He was pressed in to preach at the church Wednesday evening at 7:30 o'clock, after Elder C. T. Schmitz had conducted a devotional service. Reports were that it was a great sermon. Dr. P. I. Lipsey, our splendid editor of the Baptist Record, came on the last day and delivered a powerful sermon at the eleven o'clock hour on the denominational work, specially stressing the place of the Record in our church life. He compared it to the sap in the tree, which was a splendid illustration of the real place it holds in our work, for wherever you do not find the paper you find a dead work.

Elder J. G. Lott led a round table discussion on finishing up the 75 Million Campaign and the launching of the 1925 program. He ably discussed both propositions and then introduced Elder Hewlett, who answered many questions relating to the future program. Elder Lee B. Spencer read and ably discussed the report on Missions, and induced several brethren and sisters to discuss it from the floor. Many examples of how the Lord had helped to pay pledges were given.

The congregations both days were large and real interest was shown in the work of the denomination and all seemed to feel that our association is ready to carry the work on in a great way. The good people had plenty of dinner on the ground and to spare. No sign of starvation was visible in these parts. The order was of the best and every one seemed happy and glad that they came.

Elder J. M. Hendrix is pastor at Pine Grove and has been for fifteen

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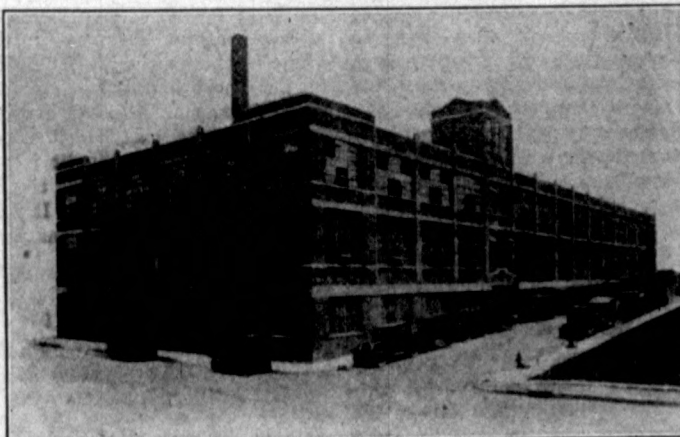
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By R. L. Breland

Notes and Comments

Elder R. A. Kyle has been called to pastor Hopewell Baptist Church in Yalobusha County. Last Sunday Brother Kyle put the Baptist Record into all the homes of the church at Pilgrims Rest. He is starting out right in his work, full of grit, enthusiasm and in full accord with the denominational program. He still has a Sunday untaken.

Elder Chas. T. Schmitz is doing a good work also in Yalobusha County. He is putting new life into Old Pleasant Grove Church that has been on the lift for some years. His recent meeting held there seemed to bring the church together and several new members were added.

In a letter from my old friend, Elder Earl Ferrell, whom I used to know at Clarke College some years ago, I learn that he is in Jackson, Tenn. He did not say what he is doing there. He recommends Elder Arthur Morrison to any church in need of a well-prepared preacher who has had several years' experience in the pastorate. If any good church or group of churches stand in need of a pastor, might do well to confer with him at Jackson, Tenn.

The meeting of days at Coffeeville, in which the pastor did the preaching at night for ten days, closed with but few additions to the church, but it gave the pastor opportunity to give

the church the gospel of Christ in a plain and understandable manner. There have already been 25 baptisms this year in the church, so the meeting was more for the purpose of trying to enlist and indoctrinate those already in the church than it was an effort to add more to the church roll.

We have a large number of "one day people". By this I mean that we have many people who never have time to give more than one day to the Lord's business. Send them to the association or other gathering to represent the church they can never stay more than the first day and then they are usually rushing to get through the day's work so that they can get back as early as possible. That is not treating God nor the church right. If I am selected by my church to represent it in a meeting and I accept the appointment I feel that I am under obligation to God and to the church to give full time to that meeting as if I were hired to a party for a certain length of time. My time for that period is not my own, I have given it to the cause, and to default on the service is as wrong as any other form of defaulting. This is a serious proposition but some good people do not seem to realize it. I am calling it to your mind right now.

Elder F. M. Breland has been called to the care of Pearl Valley Church, Neshoba County, for next year. This is a splendid church, capable of being led to do noble things for the Lord. It is not learned yet that he will accept the work.

Prof. J. L. Taylor and wife of Calhoun County have been employed to

teach the Scooba Valley Consolidated School four miles east of Coffeeville. This is a fine neighborhood and one of the neatest school buildings and teachers' homes anywhere have been erected out there. Mr. and Mrs. Taylor are strong Baptists and come to us highly recommended. Two other young ladies are assisting in the school.

Talking about schools, the selection of teachers for our schools is nearly as important as the selection of our pastors for our churches. These teachers are with the children in the most impressive period of their lives, and with them much more than the pastor and Sunday School teacher. So that it is very important that our school teachers be consecrated Christians. If I had my way none but Christians would teach a day in any school.

(Continued from page 9)

years. He is a lovable man and a splendid preacher who has done a splendid work for the country in his

many years of ministry. May the Lord give him many more years yet to serve him.

The three old veterans of the cross in this association, Elders H. L. Johnson, J. R. Sumner and G. L. Martin, were remembered in a special way in the closing prayer led by Dr. Lipsey. The latter two were unable to attend this meeting. Their praise is among all the churches.

The 1925 session will meet with Tillatoba Church on Wednesday before the fourth Sunday in September. Thus closed a fine meeting.

—R. L. Breland.

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Department of Evangelism

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HOW TO EVANGELIZE OUR STATE

I—A Superintendent of Evangelism

This is my suggestion as a beginning. For if an evangelistic movement in Mississippi shall amount to anything beyond the usual week or ten days meeting, it must gather about some sort of definite organization—and that organization must have a head. Of course, the State Board, functioning largely through our Corresponding Secretary, would have the movement in charge and be responsible for its efficiency—its real success. But unless there be something more definite—more specific—more to the main purpose—than has characterized such undertakings heretofore in all the states, the movement will result in nothing more far-reaching and permanent than a limited number of revival meetings "during the protracted meeting season," with their net results in saved souls, reclamations, re-kindled enthusiasm, etc. All of which is gloriously gratifying and helpful—but falls short of a revival siege throughout the entire state for a period of at least 12 months—projected along the four-fold idea suggested in this department last week. In other words, to do more by far than we have yet done in evangelism, we must plan more by far than we have yet planned. Which means that we must organize first—and then work the organization. But both the organization and its efficient functioning must be under the direct supervision of somebody who is capable and willing to give himself wholly—unreservedly—God-honoringly—to the big work contemplated—evangelistic fires kindled in every church in the state, and in every department and phase of the organized life thereof.

II—Missionary Evangelists

Unless the indications are misleading, next year will find a number of state evangelists and evangelistic singers in the field. This, in my judgment, is as it should be. But I would suggest that these evangelists and singers be strictly missionary in their activities. I think they should give all their time and efforts to fields not financially or otherwise able to support a series of meetings—to last long enough to get the desired results—be that one, two, three, or even four weeks. For ninety-nine times in every hundred we close our meetings just when they have reached the point where real counting work could be wrought. These evangelists should be men whom the State Board can trust, so that they could say to them: "Wherever God opens to you a door, such as Paul found at Ephesus, 'opened, great, effectual, and many adventures' (I Cor. 16:9), enter and there abide and labor until you feel that you have accomplished the Spirit's purpose—and we'll support you—and

we'll not measure the success of your labors by the number of people who unite with the church, or the amount of cash you send into the office." A number of God-called, God-blessed, and Spirit-helped men, giving all their time and effort to weak, destitute, divided, disrupted, or discouraged fields throughout the state, would accomplish marvelous things in both soul-saving and kingdom-building.

These men should be under the direct supervision of the superintendent of evangelism, and should never close a meeting without taking a free-will offering for all the causes fostered by our denomination—with pledges as far as possible along all lines of practical enlistment.

III—Churches Organized for Purposes of Evangelism

Every church in the state should be organized for a 12 months evangelistic siege as efficiently and completely and all-inclusively as we purpose to organize for the campaign proposed for 1925 for all the causes now fostered by the denomination. Unless they do perfect some definite organization, most of them will continue about as they are now—having a fine name to live, but wanting in spiritual dynamics.

Last Sunday I stood near my pulpit and saw the majority of the members of our Sunday School deliberately—even hurriedly—leave our place of worship as soon as the Sunday School hour ended. I'll venture to say, too, that most of the other pastors in the state saw the same thing—unless having eyes, they just would not see. I had an important message for our people. It was really a soul-plea in the interest of the closing activities of the old campaign and the proper launching of the new. But when I faced my audience I was somewhat handicapped by the fact that most of our members who needed my message were absent. Many other pastors in the state were in all probability in the same unpleasant predicament. They keep reminding me that I am the key to the situation—that what our people need is information—and that it's my duty to give it to them. But how can I as the key fit into a lock that isn't present? And how can I inform the people who are away? Of course, these things ought not to be—but they are! And they are going to continue about as they now are until the fires of evangelism are kindled in an earnest, persistent way on every altar in our church-life.

And just think what could be accomplished in this field through such an evangelistic organization as I have suggested in this article! On the other hand, in the absence of some definite organization and effort, seeking to accomplish this big end, we shall go on from one degree of activity to another, succeeding in the letter, to be sure—but woefully failing.

I DO NOT DESIRE THE JOB

With all the insistence I am able to command I am begging the state to organize for a 12 months evangelistic siege. I would have the organization fostered and controlled by the State Mission Board—but directed by a superintendent of evangelism. Lest somebody should question my motives as being perhaps

colored somewhat by the spirit of the job-hunter, I wish to write it down plainly here that I have no selfish motives whatever—not even any self-interest—prompting me in my insistence. I am not wanting a position created in order to apply for it. I think I know the manner of man the superintendent should be—and I know better than anybody else that the necessary qualifications do not inhere in this humble servant. My readers will please pardon this bit of seeming arrogance and presumption in allowing myself to think that anybody in any sense whatever would associate my unworthy life with the big work of superintendent of evangelism in our fine state.

But having relieved my own mind with reference to what others might think of my motives, I can afford to press with all the vigor possible my suggestions as to what I think is an adequate program for Baptist evangelism.

If my plans materialize and God will prosper me in my purposes, I am now in my last pastorate. Next April, if God spares me, I shall have finished my four happy and in a modest way successful years as pastor here—my old home—the place where rest the ashes of my dead. When I left the First Church of Columbus more than one of our Baptist papers stated that I would re-enter the field of evangelism. And I felt the "pull" to do so; but personal obligations which are too sacred to put into print, called me back home. I do not know how much longer I shall remain on this delightful little field—but if God doesn't change my plans, when I resign, it shall not be to accept another pastorate—but to re-enter the field of evangelism, with Meridian as my home and my field of operation the good state of Mississippi, my present home, and fine old Alabama, where I did evangelistic work exclusively for a long time, and where nine-tenths of my evangelistic work has been done since I returned to the pastorate.

With these personal, explanatory words written down, I feel free to press further my pleas for some-

thing mighty big for evangelism in Mississippi.

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HOW I SPENT MY VACATION IN AUGUST

I spent the first week of August at the Gulf Coast Military Academy, attending the Summer Encampment, which was one of the finest combinations of recreation and inspiration which I have yet enjoyed.

During the second week of August I assisted Rev. B. B. Coke in a meeting at East Columbia Church. Brother Harvey Fortenberry, graduate of B. B. I., led the song service, much to the delight of the entire congregation. There was a splendid interest from the beginning, fifteen were baptized. During the third week of August I assisted Brother Coke in his meeting at Sandy Hook Church; this place is a few miles north of Angie, La. Rev. Mr. McGee of Prentiss, Miss., directed the song service there. We had splendid attendance and four for baptism. During the fourth week in August, we began our meeting at Four Mile Baptist Church. Again Brother Fortenberry was with us and endeared himself in the hearts of the people by his princely leadership of the song and praise service. Miss Cora Pearce of Belzoni served as pianist and Mr. Pearson, a professor of A. & M. College, Starkville, assisted us with his violin. There were large crowds at each service. The visible result was four additions to the membership.

The first of September finds me back on my field at Belzoni and the work here has started off well with four additions last Sunday morning. Miss Edna Evers, one of our choicest young ladies, left this morning for Louisville, Ky., where she will attend school at W. M. U. Training School. We made our every member canvass tomorrow, September 21, for our local expense budget, which will exceed \$4,300.00.

—J. H. Hooks.

SARATOGA, SIMPSON COUNTY

I began my revival at Saratoga on August 10th and continued through the 16th and the Lord wonderfully blessed us. We started out in the right direction, so we feel that the Lord was with us from the beginning to the end. Our congregations were larger than was ever known before in that church and the longer the meeting ran the larger the congregations. It is said by some of those who were forced to remain on the outside of the church during services because there was not room to receive them, no not so much about the door, that we could seat only about one eighth of our people. We drew from Collins, Mt. Olive, Magee and all the surrounding churches. I hear some complaint among the brethren about small congregations, but I can truthfully say and not say it in a spirit of boasting either for I realize that there is absolutely nothing to me and I can do nothing within myself but Christ can do all things through me, so it is not a question of getting people together with me, but it is a question of having a building large enough to seat them when I get them together.

Some visible results of this meet-

ing are thirty-eight additions to the church and a large number of them for baptism and the church was closer drawn to the Lord and to each other in the bonds of brotherly love. I felt that I knew better than any other man just the type of preaching that my people needed there, so I did my own preaching during the meeting and without a doubt the Lord was in every message, so I did my best for God and for the people.

We have had with us in all our own meetings this summer Miss Katye Buckley, who finished last session at the B. B. I. in New Orleans.

Miss Buckley is a deeply consecrated Christian, a fine B. Y. P. U. and S. S. worker and an unusually fine personal worker. She has meant so much to us in our meetings for the last two years.

The Lord has added to our individual churches this summer up to date 116 members and the most of them came on a public profession of faith for baptism, so the Lord be praised and we solicit your prayers.

Yours in Christ,

—A. J. Linton, Pastor.

FIFTEENTH AVE. MERIDIAN

It has been our privilege for the past week to have in our church, three of the State Sunday School workers, Miss Brown, Mr. Williams and Mr. Spell. Our effort has been to know our constituency, organize our school and train our forces, with the hope of meeting the demands on us fully. Our new church furnishes ample quarters. The entire membership are in large measure ready to go forward. The work of the splendid Sunday School field workers for this week, will set us forward immediately towards our goal. During the summer our Sunday School has averaged well above the four hundred mark. We are tackling now the task of doubling the attendance in the next few months. Please remember us before the Throne.

We are enjoying immensely our new work in Mississippi. Up to the present it has been largely the task of becoming acquainted and getting rightly in touch with the situation. The welcome given us has been "warm" and cordial. We are looking forward to the meeting of our Convention and for other opportunities of becoming better acquainted with the brethren and sisters out over the state. Those we have met have a large, warm place in our hearts. If all like those who have just been with us, we have great reason to congratulate ourselves. We are hoping soon to have a general revival in our church and by and by to complete the furnishing of our building and pay off the debt. In the meantime we want to do our share in the general work.

—J. C. Owen.

PILGRIMS REST NOTES

My heart was made glad on Sunday, the 21st, when the writer put forth an effort to put the Record into every home in Pilgrims Rest. Well, in fifteen minutes after I told my people what I wanted, we had raised the money and put the Record into

every home. It is not any trouble if you believe you can do it. If any pastor don't know how to put the Record into every home of your church, write me, I will be glad to tell you how to do it.

Pilgrims Rest Church is one of the best country churches in Yalobusha County and it soon will be the best. Some of the choicest people ever lived live at Pilgrims Rest. There are only a few in number but they all believe in doing this. Brethren pray for us.

—R. A. Kyle, Pastor.

MEETING IN LOUISE

Rev. J. E. Sullivan is the pastor of the Baptist flock in the sawmill town of Louise. The town is among the few in the Delta where the Baptist people have not obtained the hearing their message deserves. This does not mean that the Baptist preachers who have labored there have not been faithful but it does mean that they have been hampered in their work from lack of equipment.

We labored a week with Brother Sullivan and his faithful ones, receiving at the hands of them and all the people of the village favors more numerous than we can ever hope to repay. Above a half dozen members were added to the church, all by letter. God bless them and all the saints at Louise.

—Lawrence Bracy Campbell.

WEST CORINTH

My meeting at West Corinth was a great success; 14 accessions, 9 for baptism, added to the church. C. L. Hargrove of Union University, Jackson, Tenn., preached. Also at Eastport Church, where I am pastor, we had a great revival; eight additions by baptism, two more to follow. Brother Crawford of Booneville, Miss., did the preaching and did it well.

At our mission two miles and a half from West Corinth we had a very good meeting. There was one addition by baptism. Also I have been in Dyer County, Tenn., two weeks. I did the preaching one week for W. B. Perry and one week for W. M. Pannel in which the Lord greatly blessed our labors.

I have just closed a meeting at Luddy, Miss., which resulted in 33 professions of faith, 16 by baptism and 11 by letter, some going to Liberty Hill Church and some to Love Joy, both in the Alcorn Association.

So I will close trusting that God will give us a greater success this associational year than the one just closed. May God bless the Record with all of its readers. I earnestly beg that all who read this will pray for me and my work.

Yours in the work,

—C. B. Gurley,
Corinth, Miss.

She: "A penny for your thought."
Mr. Staylate: "I was thinking of going."

Her father (at head of stairs): "Give him half a dollar, Viola—it's worth it!"

IN MEMORIAM

BURY MRS. BOZEMAN DURING AFTERNOON

Death of Beloved Resident of
Meridian Casts Gloom Over Scores
of Friends Here and Elsewhere

The funeral of Mrs. Julia E. Bozeman, whose death occurred at her home, Ninth street and Thirty-first avenue Friday, coming as a shock to the entire city, will be held Saturday at 4 p. m. at the First Baptist church, conducted by Dr. L. R. Christie, pastor, with interment following in Rose Hill cemetery. The deceased suffered a stroke of apoplexy on rising Friday and passed away peacefully some time later, surrounded by family and friends.

Mrs. Bozeman was one of the oldest women of the city, and had she lived until next month would have been 84 years of age. She was a member of a large and influential family, being a daughter of the late William G. Evans of Aberdeen, Miss., where she spent the early part of her life. In 1875 she was married to Dr. Joseph W. Bozeman, coming to Meridian four years later, where her husband was pastor of the First Baptist church from 1879 until his death in 1895. Dr. Bozeman was much loved and honored in Mississippi and Mrs. Bozeman shared with him the love of the church and the community.

Was Remarkable Woman

She was a remarkable woman to the day of her death, in the strength of her mind, in her Christian character, in her loyalty to her church and her country, in her love of her ancestry and their achievements, and in her devotion to her family and children. She will be greatly missed by neighbors and friends in the city where she lived so long and so well, and her memory will be honored and cherished by all who knew her.

Surviving her are one son, James Bozeman; one step-daughter, Mrs. Walker Broach; one step son, Albert Bozeman, all of this city; one grandson, Frank Bozeman, Clarksdale, Miss.; one sister, Mrs. E. W. Moore, of Nashville.

Louis Combs

This bright, capable young fellow, just seventeen years old, of Demopolis, Ala., came to an untimely death on Monday morning, September 15, 1924. His life was snuffed by a pistol in the hands of a vicious negro, who had previously been discharged and ordered to leave the work.

Friends at Demopolis prepared the body for burial, after which it was shipped to Laurel, Miss., the home of his grandparents whom he so much loved. Here other friends, sharing the sorrow with the bereaved family, tenderly laid his body to rest after appropriate services.

We commend to the sorrowing family the sustaining grace of a just and loving Heavenly Father; and, in behalf of the family, we want to thank the many friends who were so kind and thoughtful in the midst of this sudden and intense sorrow.

—Bryan Simmons.

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In Memory of C. B. Duke

Died, C. B. Duke, June 6, 1924.

He is greatly missed by his church.
He was always ready to support his
pastor in all movements of the
church for the spread of the gospel.
He was never happier than when
doing some service for his pastor or
the church. He often gave his part
for the support of his pastor, when
he had to deny himself.

"Charlie had great hope in Jesus,
For he believed the words He had
spoken;

When He said, believe on Him and
He would save us,

By His resurrection He gave us a
token,

For He said because I live ye also
shall live,

And He has never a promise
broken.

—One of His Sisters.

Mrs. Julia Evans Bozeman

On the 5th of September the death
angel came suddenly without warn-
ing on an early morning call into
the home of our dear sister and
friend, Mrs. Julia Evans Bozeman,
and took away from us one who for
many years has been so large a part
of our home and church life.

She was a very remarkable char-
acter. Her ideals were high and
holy, her every day life was born
of her religious convictions, based
upon the Word of God.

She was the second wife of our
former beloved pastor, Dr. J. W.
Bozeman, and mother to his four
children, which was to her a call to
a high and heavenly mission, and
one she strove to fulfill to the honor
and glory of God. She had a very
deep sense of the appreciation of her
responsibilities.

Although she was unfortunate in
being disabled by a fall from a street
car, from which she never recovered,
she maintained a standard of excel-
lence through life which was re-
markable.

She was a faithful and useful
member of the First Baptist Church
for over forty-three years. Her in-
terest in Kingdom affairs never
flagged. She was also a zealous
member of our W. M. U. and de-
voted and helpful in our Ladies' Bible
Class. Her words of wise counsel
will be greatly missed. Her faith
in her God was beautifully practical.
Speaking together a few days before
she left us, I asked her if her Lord
should summon her suddenly, before
the morning, would she be ready to
meet Him. Without hesitation, but
modestly, she said, "Yes". I knew
when I was converted and shall never
forget the experience. I have never
doubted it. In a few days she had
gone to realize what her dear Lord
had prepared for her in the everlast-
ing Rest and Joy of God's redeemed.

I remember the many precious
conferences we had together as we
rehearsed the many blessings the
Father had bestowed on us and truly
they sweeten our memory and make
heavenly the places where we sat
together.

She reared a lovely and useful
family, some of whom are with us
today. Two sons and oldest daughter
preceded her to the better land.

We shall miss our dear friend, but
her life will not die, for she builded

for God. Her influence will still live
to inspire us to nobler living.

Mrs. J. G. Hassell,
Mrs. M. W. Phillips,
Committee.

AMONGST OLD FRIENDS

By Ben Cox

I have just returned from a never-
to-be-forgotten 10 days meeting at
First Church, Little Rock, Ark.,
where it was my privilege to serve
as pastor for about 16 years. I have
never received a more cordial recep-
tion anywhere in my life.

It was a great joy to be closely
associated again with many now the
heads of families, whom I baptized
when they were boys and girls, and
a great host of others who gave me
so cordial a co-operation when I was
pastor there.

It was very encouraging to have
such hearty co-operation also, on the
part of the other Baptist pastors and
preachers, including the leaders of
our state denominational forces in
Arkansas.

SOME GOOD MEETINGS

We began our meeting at Terry's
Creek Church on the second Sunday
in August with Dr. W. F. Frazier.
The meeting was well attended and
Brother Frazier, who is a Home
Board evangelist and a very strong
preacher, did good work. The meet-
ing closed on Friday with ten by
baptism.

We went from Terry's Creek to
Tangipahoa, La., where we had an-
other good meeting of eight days
and baptized ten and received 12 by
letter. I would like to say a word
through the Baptist Record about the
Kentwood, La., meeting which was
held in August and ran three weeks.
The preaching was done by Rev. E.
E. Huntsberry, who was once pastor
in Meridian, Miss., for four years.
He is denominational in his preach-
ing and work. He works to win the
lost, build up the Christians, and help
the pastor. There were 117 additions
to the church.

—B. A. McCullough.

SOME MEETINGS

I began my first meeting at Weir
with the assistance of Brother L. B.
Golden and Brother B. A. Booth.
There were two additions for bap-
tism and much interest shown by
the attendance. Two have been re-
ceived by letter since the meeting.

The last Sunday in July our meet-
ing at Beulah began with interest
and continued through the week. We
had Brother C. S. Rushing, who led
the singing and whose influence is
still felt among the young people.
The pastor did the preaching. There
were five additions, one for baptism.

The same team went from Beulah
to Bean Creek, where we had an old
time meeting which ended at Dry
Creek after eleven young people and
heads of families were immersed. It
rained four days but the house was
full at every service.

Dr. J. D. Ray and Brother B. A.
Booth came to our assistance at Mc-
Cool, where the interest and attend-
ance were fine from the first. Those
who know Dr. Ray and Brother

Booth know that they did their part
well. There were twelve additions,
nine for baptism. The interest and
attendance have held up since the
meetings to our joy.

—D. I. Young, Pastor.

MONUMENTS

By Dewitt W. Alexander

Some days ago we noticed in the
daily press that Walter Johnson, and
Eddie Collins were selected as the
most useful players all around in the
American League Baseball. And it
was further stated that a monument
would be erected in the City of
Washington, D. C., to cost \$100,000
in honor of the American National
Sport Baseball and that the names
of Johnson, Collins, Ruth and others,
who had achieved honor by their
playing, would be inscribed on this
monument.

Now we are not writing this in the
spirit of "fault finding" but to bring
the fact home to every individual and
to every Mississippi Baptist, and all
Christians throughout the great
Southland. It is a fact admitted by
all that in every city of considerable
size that there is erected a monu-
ment in the most public place of
some noted man. We take Wash-
ington's Monument, the highest in
the United States and the second
highest in the world, and there is
not a child hardly but what has seen
the picture in their school histories,
and the great deeds of Washington
carefully explained.

Suppose the Christian people were
to unite, and to erect a monument
of Christ on the Cross in all the
principal cities and the story of
Christ on the Cross, explained as
carefully. Do you believe it would
count? Verily, it would. We as a
supposed Christian nation with all
our wealth and enlightenment are
miserably failing to exalt Jesus
Christ in our lives that others may
behold the crucified Christ in our own
lives. Here is a man with thou-
sands, perhaps millions of dollars,
will spend one hundred times more
to gratify his sinful desires, than to
the cause of Christ. And yet sailing
under the flag "Christian" we fail
again to exalt him in our prayers
and lives. We pray but more of a
form or habit, than in faith. Yes,
we are to have faith in our prayers,
and the church dress of nearly all
the women exalt the Devil more than
Christ. When will our women get
up off their knees bowing to the god
of fashion and style? And exalt
Jesus Christ by a beautiful dress
of more of God than the world. God
says let them dress as becometh
women professing godliness. We
won't take the time or space on the
bobbed hair, yet God gave it for a
crown covering. It is wrong and
sinful to disobey.

We have reached the place and
time where the Christian people
shall rally around the cross and be
determined as never before to make
their individual lives in giving, pray-
ing and obedience, a living monu-
ment to the power of Christ. May
the Spirit grip every soul and heart
of every Mississippi Baptist for the
success of the cause of Christ, and
let us give ourselves as living and
useful monuments of Jesus Christ

unto salvation that when the great
crowning day arrives, our names
shall be found inscribed in the book
of life.

WINONA

Sunday, September 21st, our pas-
tor, Rev. V. E. Boston, just returned
from his vacation. This has been a
busy summer for him and the Lord
has graciously blessed his labors.

Our own meeting here was held
the last two weeks in June with 66
additions to our church.

We then had our Montgomery
County Association Sunday School
Convention, followed by the B. Y. P.
U. and Sunday School Training In-
stitute.

After the close of these meetings
our pastor went to Yale, Okla., for
a meeting, where the Spirit of the
Lord was wonderfully manifested, 46
souls being the harvest. After re-
turning he began a meeting with the
Scotland Church, where he preached
two Sunday afternoons in each
month. Twelve members were taken
into this splendid country church.

Milligan Springs, another fine
country church near Winona, was
the next place, where 23 accepted
Christ and united with the church.

For the past twelve days Brother
Boston has preached for the church
in Kosciusko. The result of this
meeting was the addition of 16 to
the membership and the church
greatly revived.

The attendance in our Bible School
has been unusually good, under the
leadership of our superintendent, V.
D. Rowe, while Mr. Harry L. Watts,
"Kingdom Worker", has done a fine
work with an average attendance of
52. On one Sunday 92 answered to
the roll call.

The three sections of our B. Y. P.
U. are very enthusiastic. Many of
the young people have taken the
Bible study course under the lead-
ership of Mrs. Boston, with Mrs. Rowe
as her assistant, and including those
taking the course during the training
school. One hundred and seventy-
five have received the Blue Seal
diplomas. On September 28th we
expect to have Rally day, when the
young people will put on a splendid
program. We hope to have 400 pres-
ent at this time.

The women of the W. M. U. are
observing this as a week of prayer
and on Sunday night the young peo-
ple have prepared a special service
and the public is cordially invited.

Thus we have begun our Fall work
with thankful hearts for the Sum-
mer's blessings, asking God's guid-
ance for the future as the past. Our
church exists not for itself alone, but
for the community in which God has
placed it. We trust that all who find
their way into it, may find a place
of worship; a school for learners, a
field for workers, a refuge for those
who are weak, a citadel for those
who are strong.

—Mrs. Ida B. Trotter,
Our Church Reporter.

"He's a membah of de Ways and
Means Committee."

"Is, is he? Den he's sure in de
right place. Dat niggah knows moah
ways ob bein' mean den any otha
culled man I know."

The 1925 Program of Southern Baptists

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*Let's Do a
Big Thing
for GOD!*

What It Is

It is an effort, approved by the Southern Baptist Convention, the several state conventions, our district associations and countless local churches, looking to the enlistment of all our individual church members in giving every week to every cause in proportion to their ability through the local church to the end that all our missionary and benevolent enterprises may be adequately supported and every Baptist shall have an adequate share in carrying out the will of Christ in the homeland and throughout the world.

What It Signifies

This program, successfully projected, will mean that Southern Baptists will conserve the marvelous advances that have come to our people in enlarged vision, fuller enlistment and cooperation, greater evangelistic spirit, expanded activities along every line and increased liberality, and go forward to larger things. The new program will be only for one year at a time but it contemplates that each succeeding year will witness a larger enlistment, development and liberality on the part of our people.

Why Carry It Out

Such effort is absolutely necessary for the present salvation of our rapidly growing causes and the future welfare of both our denominational enterprises and the religious life of our people. To refuse to go forward in our general missionary, educational and benevolent enterprises would mean to shut our eyes before open doors of matchless opportunity in God's service at home and abroad, set up stagnation within the spiritual bodies of our people and cause us to commit a grievous sin against our missionaries and other faithful workers, against succeeding generations of our own people, against the lost millions of earth and against Jesus Christ, who redeemed us with his own precious blood.

Commission On 1925 Program

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